The Universalist Leader

Boston and Chicago

February 16, 1924

Pacific School of Religion Berkeley

Beginning of Christ Crusade in Washington

The Universalist Leader,
176 Newbury St., Boston, Mass.

Great meeting. Forty in choir. Hall rose to great heights. Fine congregation. Spirit genuinely religious. Theme, Jesus a Life not a Dogma. Congregation looks forward to next Christ Crusade Meeting.

Rice.

Washington, D. C., Feb. 10.

The Universalist Leader

Continuing the CHRISTIAN LEADER and its predecessors (1819 to 1897), the UNIVERSALIST and its predecessors (1827 to 1897), and the GOSPEL BANNER (1835 to 1897).

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—From an Editorial in the Leader.

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Editorial

ROOSEVELT ON WASHINGTON

IN the fascinating letters by the late Archie Butt now being published serially in the *New York Herald*, and other papers over the country, Butt describes a tramp through the wilder part of Rock Creek Park with the President, when they discussed Poe, Ty Cobb, balloons, national ethics, Jefferson Davis, second-hand book stores, and finally Washington.

"Just how I do not know," writes Butt, "but suddenly out of the bush somewhere, he said that Washington was not a genius, that he could not find anything about him that smacked of anything more than talent, and yet, he said, 'I regard him as the greatest man in our history and one of the greatest men in the world.' "

As they went on climbing, slipping, finally falling headlong into the water, Roosevelt drove home what he had to say about the attitude of Washington toward the third term, that he did not decline from momentary irritation, that he did not fear he would be defeated, but that his far-reaching vision pierced the future and saw a danger to our country if such a precedent were not established. When Congress drove the army into mutiny and the army called to Washington to lead them, if he had had the passions of a Cromwell or his lack of judgment he would have dissolved Congress. "Washington," said Roosevelt, "was always sane, always poised, always patriotic."

Apropos of his own declination of a third term, Roosevelt added, "It is so easy for a man to deceive himself into doing what others want him to do when it coincides with his own wishes."

Though oil scandals and star routes may mar the history, our country has been blessed in its Presidents. They form a great company. Something in the greatness of the office seems to lift men of ordinary talents to a higher level.

To Roosevelt Washington was the greatest of all. As to that we need not decide. But we have a rich legacy in the history which he helped make and in the biographies and letters which help us understand his noble career.

LYNCH LAW IN WASHINGTON

THERE is reason enough for national sorrow in the facts already established in the oil lease investigation without manufacturing additional ones.

Mr. Fall may be an innocent man, but he has not avoided the appearance of evil.

The late Senator Frye was urged over and over again to take advantage of some of the many chances to make money which came his way. He always refused, insisting that, however proper these ways of making money might be in themselves, something might come up which would make it appear that he had taken advantage of his office in an improper way or been influenced in some public act by selfish means. He insisted that no man in public office had any right to take any chances with his good name. Not all of his colleagues have followed his example, but few have been as indiscreet as Senator and Secretary Fall, if indiscretion is all that is involved.

Nobody can see Fall these days or talk to his friends without realizing that here is a real tragedy. Criminal acts are openly charged. Indiscretion is admitted.

At this juncture, however, the meanest things in our public life are coming to the surface.

The cheap attempt of the chairman of the Democratic National Committee to gain party advantage and to involve Mr. Coolidge, the equally cheap but much more deadly attack on McAdoo because of legal connection with a firm handling oil leases for the Doheny interests in Mexico, the insistence on the resignation of Denby instanter—all parts of the great game of politics—are discreditable to men sent to Washington to have some thought for the common good.

So frenzied appears some of the action contemplated that it has been characterized as lynch law.

In our opinion Mr. Denby will have to go whether he ought to or not, McAdoo is out of the running whether he ought to be or not, Mr. Fall's case is about as bad as it can be, whether it ought to be or not, and every man's name mentioned as responsible at all in connection with the oil leases or associated with the

firms taking them is more or less tarred with the same deadly brush.

Merely to allege some things is as damaging practically as to prove them.

But yet all of us who go off so half-cocked call ourselves Christians and accept as a guiding principle the words of Jesus, "Judge not that ye be not judged."

* *

COMMUNITY CHURCHES

THERE seem to be two main types of community churches, those which grow up naturally in communities by union of two or more denominations and those which are made by leaders having an entirely new idea of the basis of such a fellowship.

The one kind holds that some form of intellectual agreement is necessary. They call it the substance of faith, the fundamentals or essentials of Christianity, and they state these as "love to God and service to man," or "having the spirit of Christ and exemplifying the purpose of Christ."

The other says that intellectual agreement is a false basis for a church, that it is a divisive principle, that it has created our 155 sects and that agreement in good works or action should take the place of agreement in thought. They therefore seek to unite Christians, Jews, Buddhists, Mohammedans, in a league of service for mankind.

The majority of the 850 community churches of the United States are something like the first type; the community churches of Boston and New York, headed by John Haynes Holmes, John Herman Randall and Clarence R. Skinner, are of the second type.

Many of these churches came together recently in Boston at what is called a regional conference. With brilliant addresses there was live discussion from the floor, and testimonies touching and beautiful. One working man particularly spoke of his old bitterness toward orthodox religion and his new joy and peace in the community church.

John Haynes Holmes, with his usual incisiveness, stated the ideal of the new movement. The Roman Catholic era gave us peace at the price of liberty. The Protestant era gave us liberty at the price of peace. The new era, that of the Community Church, will give us peace with liberty.

He described how the present fundamentalist-modernist controversy amuses the Catholic, how inevitable it is, how false and unscientific is Protestantism in its vain attempt to found a church on intellectual agreement.

"The Church must neither accept the virgin birth nor deny it. It must neither believe in the trinity nor reject it. It must be neutral. Man is not individual only. He is social.

"Religion is the communion of the souls of men in search of God. Religion is the fellowship of men in the common service of the common life.

"Fellowship is heaven. Lack of fellowship is hell."

In fact what Mr. Holmes and his associates have done is to make an 856th sect to add to the 855 he mentioned. There is room for it. There is a contribution for it to make. However much we may smile at his break with Protestantism and Catholicism, we welcome his contribution. He is neither a Pope nor a Luther, but a singularly provoking, lovable fellow, the exemplification of the spirit of ultra-Protestantism and with the true make-up of a Pope.

What he apparently fails to see is that the Catholic who smiles to-day at the fundamentalist-modernist controversy will be there himself to-morrow in the midst of it, that it is the path of development which soon or late all men must walk, that before men can be social they must be free individuals, that there is in Protestantism a voice of authority commanding new unions—the authority of conscience.

What is happening in the community church is that another group of people are coming to see that living a life of service and love is incomparably better than living a life of mere speculation, that our professions of love are hollow if we exclude other races and religions than the ones to which we belong, and that peace on earth, good-will among men, are the greatest things to which we can dedicate our lives. Though we can't take Mr. Holmes too seriously, we welcome this great movement. The Boston regional conference has been a revelation of a new and inspiring thing.

* *

THE GREATER JOY OF THE LIBERAL

THERE is no question about the joy of the religious experience of many people called fundamentalist. Their faces shine. They radiate cheer They exemplify divine love. Not all are the kind who want to harry liberals out of the colleges and churches. Not all who do want to harry them out have a cruel motive. They want right to prevail. They want to defend truth. And they have the joy of what they define as "walking with Christ," "experiencing Christ," "feeling his presence and help in every time of need."

All of this joy of personal contact with the Divine, the liberal has. He calls it God instead of Christ. He speaks to the Father instead of to the Son. He communes with the noble spirit of the Son to lead him to the Father. In essence the two experiences are one. That Divine Power back of nations and men is what it is no matter how we define it. That Power is not carping or technical about the phrases we use. Probably our best phrase is but a feeble thing.

Wherein the orthodox has the advantage sometimes is that he is more deeply conscious of this Divine Power and in closer contact with it. Not always is this true but sometimes, and happiness flows from closeness of the contact.

Wherein the liberal has the advantage is that he knows that the religious experience of the orthodox is genuine, whereas the orthodox does not know that the experience of the liberal is genuine.

The true liberal thinks of the orthodox as a brother, but the true orthodox may not think of the liberal as a brother.

Furthermore, the religious foundation of the liberal is solid and that of the orthodox insecure.

The one has gone down to the bedrock of man's essential nature and the constitution of the universe. The other bases his faith on an institution, a book, or a creed open to attack and generally under very heavy attack. In the midst of his greatest religious joy there

is a vague uneasiness, a fear that an attack may prevail, a wonder why modern knowledge seems so good a thing and yet an enemy to his faith.

The greater joy of the liberal when he is a real liberal is that, besides a real and constant walk with a Mighty and Loving God, he has a sense of freedom, a tolerance, a wider conception of brotherhood, and an extension of the word sacred to include everything as belonging to God.

* *

MISADVENTURES IN CHRISTIANITY

IT is good to have laymen interest themselves in problems of religious life and thought. There are many such persons who are deeply interested in the practical problems of the church; they serve on its boards; they finance its organizations; they promote its projects, and some would even go so far in church reorganization as to have "One Big Union Church" though they fight this idea in industry like the devil.

There are too few laymen, however, who bring their experience of life and powers of mind to bear upon the greater and more urgent problems of religion and theology. We welcome, therefore, the writings in the *Atlantic Monthly* of such a layman as Philip Cabot. From an unusual experience, but with only a few years reflection, and still less hard reading, he discusses the vital problems of the religious life. He has set many persons to asking questions, seeking for answers, and thinking for themselves on their own religious problems. We have read with deep interest and have derived much profit from his articles. His article in the December number of the *Atlantic* is provocative of thought. He writes of his "Adventures in Christianity." We are much mistaken if what he asks us to do on the basis of his experience would not lead us to *misadventures* in Christianity. He thinks Protestant Christianity is in a parlous condition, and if it is to recover it must have recourse to the motive of the fear of hell, and the practise of fasting, and that if we come once more to fear hell and fast, then our churches will be crowded, and our souls saved. These are his adventures in Christianity. This is his secret of a new rebirth of faith.

He declares that "where hope and faith have vanished and have grown dim, one great motive force remains to us—the power of fear. If our faith is to be revived, we must fall back upon the power of fear." The advantage in doing this is that we recover an old motive; it is a brute heritage; it is very ancient; it is quite universal; indeed the world has many phobias. Now, strange to say, Mr. Cabot thinks and urges us to combine all these fears in one huge combination or trust—the trust in God. Of all things! The business term "trust" as a combination of competing businesses is made to stand for the combination of all our fears in the trust in God! But to combine fears, as to combine factories, is not to change their nature; it is to make them more efficient. And if and when fear is changed to "One Holy Fear," then it has lost its original character. It has become awe, and is on the way to reverence. The old hell with all its lurid horrors has faded away because men have risen from fear to awe and reverence. Our faith is not so insecurely based as he thinks when he declares: "When hell has faded away, faith fades too, and spiritual death is the result." The reality of punishment for sin here and everywhere is recognized by us all. This is something to be profoundly grateful for. It is not, however, the fear of hell, nor even of punishment, that is the great motive of religion, but the love of God, and all things divine. It is a misadventure in Christianity if one does not arrive at this truth. We have it on good authority that perfect love casteth out fear. An adventure in Christianity is to be moved by love.

The other aid he urges to the recovery of faith is fasting. "It is high time it (fasting) was restored. A certain degree of starvation would produce a state of mind highly favorable to religious worship and to the purging of the soul by confession of sin. The practise of fasting is, I believe, the way in which a man may reach the springs of action in his own soul." One reason, perhaps the main reason, for the practise of fasting in religions of all kinds is because psychical, high wrought, fever states of the mind are regarded as religious in themselves, or as necessary conditions for commerce with the spiritual world, rather than, as in the Christian religion, purity of heart as the ethical condition for the vision of God. The more psychical the religion, the more is fasting practised. The more ethical the religion, the less place does fasting have. It is not by the practise of fasting but by having "clean hands and a pure heart" that we "ascend the hill of the Lord." Fasting in Christianity is an optional and indifferent matter, but the clean hands and pure heart are obligatory and essential. One can fast without praying and pray without fasting. Fasting is just as apt to lead to misadventures in Christianity as to adventures. Mr. Cabot sees this, and so thinks we need to take a physician as well as a priest off with us when we go into our retreats for a week at a time, several times a year. This would make religion a very expensive matter to the poor, but a luxury to the rich, and a heavy burden to the rest of us. Better follow the advice of Marcus Aurelius, "Withdraw into thyself," or better still of Christ, "Enter into thy chamber and shut the door and pray to the Father in secret." And we can have this adventure without taking either priest or physician with us.

D. E.

* *

DOESN'T BUCK YOU UP

CLARIFYING but not simulating," said the president of the Board of Trustees of the minister, for whom he really cared. "Intellectual satisfaction in hearing him but no spiritual uplift." And his wife added, "He doesn't buck you up."

The minister in question is honest, fearless, able, hard-working. He has put his life into his work. He doubtless would feel bad if he ever heard this criticism, but ought he? Hasn't he used his gift? Isn't it considerable of an achievement to have been clarifying? Can any of us be all things to all men? May it not be that with people less intellectually able than the great scholar who criticised him, he does impart cheer and courage as he helps remove doubts and give people standing ground for faith?

The Reconstruction of Theology

II. What Is Religion?

John Murray Atwood

A UNIVERSITY professor published in a current periodical a long list of definitions of religion. Most of them expressed attitudes called forth by various objects or situations. None of the classical definitions like those of Schleiermacher* or of Matthew Arnold** was included. But he held all were valid. The implication was that religion was so many-sided that while of many statements of its nature each in its way could be said to be true, no adequate definition could be given. We dissent, especially from this last inference. We believe a simple statement of the essence of religion is possible. Further, we hold it important that one should have a definite conception of what religion is. There is at present a severe arraignment of our "secularized" homes and "godless" schools. But when we see the particulars of this bill of indictment that many draw, we are bound to query: What do they mean by "religion?" This is the first thing to be settled. Then we will have some clear idea of religious education, and of the true function of a religious institution. For we would question whether what some are so zealous for is religion at all.

The common notion is that religion has to do with attending church, reciting creeds, going through a ritual, reading the Bible, thinking about God and sacred things. People who habitually do any of these things are religious; those who do not are irreligious. Indeed, when one studies the history of religion, he deals with this kind of phenomenon. Yet every intelligent student of the Old Testament ought to know that the great prophets have made it forever plain that one might do all these things, be most punctilious and, in approved high-church manner, ardent about them, and yet not be religious. Because, while there may be zeal for the rites there may be no love for God, no worship in spirit and truth.

The definition we advance here is very simple: It is the going forth of the soul to the highest. It is love, adoration, worship for what is most valued.† An illustration will best make clear our meaning. There appeared in the *Universalist Leader* the following story. We select it rather than some notable historical instance:

> A young Universalist lawyer went to the Pacific coast to seek his fortune. As soon as he dared, he married a Boston girl and God gave them three children. The Boston girl's sister died, leaving six small children. The husband struggled on alone, determined to keep the home together, until, a little later, he also died. Then the Boston girl, now a Pacific Coast mother, said to her husband, "Dick, don't you suppose we could take one or two of those children?"
>
> "Mother," said the young husband, addressing her as the children did, "Mother, I don't want to be responsible for separating those children. We are not doing so much for society—suppose we take all of them. There is nothing so much needed as good citizens, and there is no way that I know of to get them, except to raise them." So they adopted the six children, which made nine children in all.
>
> In the family they all get along together. The oldest of the six children has his thought centered on buying "Uncle Dick" an automobile "when he gets to be a man." They think and plan for one another.
>
> When the husband's old father died three thousand miles away back East, leaving a widow, sad, lonely and ill, the young lawyer and the Boston girl hurried back a cordial invitation for this widow, a stepmother, to come and live with them, and while the Boston girl traveled East to get her, the young husband hurried to build another room on to the house.
>
> No memorial that could be erected to the dead father, a clergyman of the Universalist Church, could be as beautiful as the spirit transmitted to the son and exhibited by the son's wife. No service of "Americanization," no membership in good government clubs, no assistance of reform movements, no usual church or social work, can possibly equal the service rendered by the man and the woman who know that "nothing is so much needed as good citizens," and that "the only way to get them is to raise them."

Now the *response* that every real man makes to the spirit of that young couple, the going out of the heart in reverence to such nobleness—*that* is religion. This is not, of course, an original conception. The eminent Dutch student, the late C. P. Tiele, declares in his "Science of Religion" that the essence of religion is adoration, though he restricts its application. Readers of Professor Seeley's "Natural Religion," published fifty years ago, will recall that he declared that religion is worship, or, in its elemental state, "permanent and habitual admiration." What we seek here is to point out the implications of this conception and justify it.

Some are certain to say that then, according to this, religion is a matter of emotion. We answer: Yes, religion is always an affair of the heart. But it is not mere feeling but love for *what is highest.* The common element in all religion is adoration, but the *distinguishing* characteristic is *what* men reverence.

The difference between religions inherently is in their objects of worship. Some people like elaborate worship. Some people like elaborate ritual, processionals, candles, Gothic arches, and subdued light through richly stained windows, and they are apt to call this "churchly" and "religious." But what a want of discrimination it is to imply that any essential religious element is found in these external associations. The differentiating and characteristic element of any religion is the ideal or ideals that are habitually adored and reverenced. Even any particular notion of God, though true, as distinctly intellectual, is secondary. Thought and feeling both enter into our religious life, but our ideas, determined largely by what we have been taught, may never have made conquest

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*Religion is the feeling of dependence on a higher power.

**Religion is morality touched with emotion.

†Compare Prof. Ames' definition: Religion is the consciousness of the highest social values.

of the heart. It is not what we think but what we love that counts in religion.

This calls attention to the fact that there is no mention of God or any demand for a conception of Him in this definition. We consider it important to comprehend this. One of the unfortunate misconceptions of the past is that, in order to be religious, one must be consciously thinking about God (as Prof. G. H. Palmer implies in his essay on "Ethics and Religion"), or, at least, must have come to a belief in God. But what is the fact in the light of this suggested identification of the religious man? God may be involved in the religious act, indeed, He must be, for religion is loving the Highest; but the worshiper may not recognize it; he may even deny it, and yet be religious—very religious. It follows as a corollary that agnostics, even so-called atheists, like the late Charles Bradlaugh and Robert Ingersoll, may be religious. For they were always responsive to noble sentiments, always were stirred by instances of heroism and of unselfish devotion—what *we* would call revelations of God—far more than some of the so-called religious.

The trouble is we are constantly confounding the essence of religion with its forms, which have their day and cease to be. We, indeed, have to employ symbols of some kind to make truth concrete and real. The Word must be continually made flesh if we humans are to know and love it. But what a blunder to think that it is incarnated in one particular way, or that the spirit is tied to one traditional form, or runs in one mould. There is only one blunder greater, that is, to think that if we use the approved modes then we have religion. The fact is, when a person goes to church and piously recites his creed and participates in all the service and ritual, unless in sermon or prayer or service as a whole he gets a vision of something that stirs the divine man within to homage and worship, there is no religion. There is the form, but the essence is wanting.

For religion is always spontaneous. One can no more genuinely worship with resolute, set will than he can love to order. The fact that we reverence certain ideals or characters may be due to culture, but the act of worship itself is always unstudied. Why certain things were objects of adoration may be perhaps rationally explained, but the worship itself is involuntary. Now we include under the term religion in popular use, any conscious effort to enter into relations with supposed superhuman powers. The primitive man pronounces enchantments, recites his ritual, performs his sacrifices, in order to obtain the help of the gods or avert their wrath. With his ever present struggle and his mental conceptions, this is natural and inevitable—we are not finding fault with the savage; but it is important to note that this is magic, not religion. For there is no love or reverence in it. It is even selfish; he is trying, like thousands still to-day, to use the spirit or spirits, control them for his own purposes.

Similarly, it may be added, when people prostrate themselves in fear, make their sacrifices, and beg the god to aid them, at least not injure them, even though they profess to be dealing with superhuman beings, it is not religion. We do not forget that Lucretius said that "fear made the gods." Or that "the fear of the Lord is the beginning of wisdom." But fear, instead of being a mark of religion, prevents true worship, and there is no religion without adoration. F. B. Jevons evidently felt this, for in his "Introduction to the History of Religions" he labors to show, not very successfully, that the primitive man loved his god and enjoyed fellowship with him. Doubtless, reverence may be associated or mixed with fear, then we have what has been called awe. Professor Tiele suggested that what men first adored was sheer power, which we can see might be admired and yet be the object of dread. Professor Palmer has pointed out in this connection how the lover might address his lady-love when he is first attracted to her in Spenser's phrase, as "his dear dread." But awe is not the mark of the highest worship. There can be neither true religion nor true love so long as any fear remains. When true religion, as true love, comes, it casts out fear. It is evidence of progress when a man can say with Browning sincerely, if not rapturously, "I, who saw Power, see now Love perfect too."

We, therefore, discover religion wherever any one, perchance while reading a novel or biography, attending a theater, listening to music, or, it may be (!) to a sermon, apprehends something that reveals the Highest, is won and stirred instinctively to adoration. How we all stand at attention before any supreme act of heroism or of unselfishness—like that of Archie Butt at the sinking of the Titanic. Or it may be some outward phenomenon of nature that evokes the reverence of the sensitive soul. One recalls the anecdote of Linnaeus, who discovered when he went out into his garden one morning that a rare, beautiful flower had blossomed. "The Lord passed by," he said, "and I bowed my head." Again a boy in the street may admire, even fairly worship, the grit and courage of the football hero. Is not that religion? What does he know about the great "determiner of destiny," as Prof. J. B. Pratt names Deity? What even are the traditional terms—God, Spirit, Lord—to him but words, tallying with nothing in his experience? But this courage he understands and really reverences. Verily, he is on his way up. In due time he will have a higher, more spiritual worship, because, as we have said, he will have come to nobler objects of worship.

It is in this sense that we are all incurably religious. It would be difficult to find any person who has not the capacity and tendency to love and adoration. We once had a student who denied ever adoring anything or any power. We discounted the disavowal. Tennyson is nearest the truth, "We *must* needs love the highest when we see it." With our socially inherited standards and ideals of courage and devotion, we can not help being won to spontaneous homage in the presence of whatever incarnates them. Even criminals show that they pay this tribute to certain qualities. We hear people talk today about college boys and others being irreligious. But when we make the concrete appeal, show forth (not talk about) the Divine, these irreligious fellows are always responsive. Indeed, these folks who are so indifferent to the Church reveal often in their talk when certain subjects are started that there are ideals in life to which they look up and honor. They have

their system of values. They do not think of it as such, but their religion is thus manifesting itself. Their soul is going out to what they feel to be most Divine.

This conception of religion that we are advancing justifies itself. Why do men worship, and, in obedience to this impulse, build churches and develop their elaborate religious organizations and rituals? Is there any real rationale of this religious act warranting all this labor and expense? The answer is found in the fact that the profoundest law of our being is that we tend to become like what we habitually worship. We are transformed unconsciously into the image of that we truly love. Hawthorne taught us this in his immortal story of "The Great Stone Face." Ernest is molded into the likeness that he for years daily worshiped. Drummond set forth essentially the same truth in his little address on "The Changed Life." The famous saying of Fichte is of like purport, "Love is life; where I love I live; *what* I love I live *from* that." The power that changes men is not simply in themselves, nor yet in environing influences howsoever good or potent, but it is in *what they habitually worship*. This is the significance of worship—of religion. This reverence, as Goethe perceived, puts us in vital relation with the higher forces within or without us that we thus love, and enables their energy to be transmitted to us. By means of worship one actually "hitches his wagon to a star."

The profound import of the comment of Frederick Robertson in his journal is here apparent: "Swedenborg perceived rightly that the true object of (habitual) worship for man is a divine humanity." Only thus can man become divine. It is only thus that, as the late A. B. Bruce once said, "the ideal without becomes the power within." It is only thus that He abides in us and we in Him. Fichte summed up this truth when he said in substance, "Tell me what direction your thoughts naturally take, not when with tense purpose you constrain them to a certain course, but when you are at ease, thinking without effort, what direction do they then take. Whither do they then turn most naturally as to their loved home? Tell me that, and I will tell you what you are." Where your treasure is there will your heart be also, and there also, in what reveals your highest values, is your religion.

> "Whate'er thou lovest, man,
> That to become thou must;
> God, if thou lovest God,
> Dust, if thou lovest dust."

Religion is thus a means to an end. It is for the sake of better and nobler living. It must be kept in closest relation with the actual world of needs and problems. If worship is made an end in itself, detached from practical life, as the Roman monk and the Indian saint have conceived it, it becomes abnormal and unwholesome. Its ideals of unselfishness, courage, constancy, good-will and the like are those of the active life, and only in the field of work and service are its values perceived and its blessings realized.

The true nature and principle of religious culture and education are made apparent by this conception of religion. Everything turns on what men customarily worship. If we desire men to be genuinely upright, honest, brave, persevering, and kind, then we must somehow lead them to behold and worship regularly the God that incarnates these virtues in man. All are naturally religious; they respond to high appeals; but how few daily and systematically seek associations with those things that make the Lord pass by! Here is the opportunity and confessed function of the Church. Indeed, it is that of the theater, the novel, and even the movie, if those who control them would but see it. What is needed is that regularly, day by day, week by week, as in the Church, the Divine, the Christ, if you will, shall be held up concretely in those human terms that men well understand, so that they may be won and led to adore. Until they are thus really won to these ideals and do reverence and love them, their religion, be they fundamentalists or modernists, is but formal and vain.

Finally, this definition makes plain the relation of religion to morality, but that in itself is a large subject and we will reserve it for a future discussion.

The Larger Meaning of the Present Doctrinal Controversy*

Willard Chamberlain Selleck

> "For we know in part, and we prophesy in part, but when that which is perfect is come, that which is in part shall be done away. When I was a child, I spake as a child, I thought as a child, I felt as a child; now that I am become a man, I have put away childish things."—1 Cor. 13 : 9-11. *American Revision.*

THESE words clearly imply that there is a principle of growth in the understanding of spiritual things. The frank admission of this principle into the realm of religion, as well as into other domains of thought, is the chief characteristic of present day progressive theology. Necessarily it conflicts with the principle of finality, *i. e.*, the idea that the truth about matters of faith and morals was "once for all delivered to the saints," perfectly and completely, at some time in the past. Herein lies the source of the present doctrinal controversy in American Protestantism.

Many good people deplore this controversy, and with sufficient reason. It has sent a note of discord into the harmony and happiness of the Christmas season; it has already engendered bitter words and sharp antagonisms; and it threatens to create new and serious divisions among earnest Christians in various communions. Moreover it seems painful if not petty, humiliating if not heartless, that men should be disagreeing, debating and almost quarreling over points of theological difference when a suffering world lies around them. If we think a moment of the terrible hunger now prevailing in Germany, the destitution still persisting in the Near East, the loss and hardship occasioned by the earthquake in Japan, and the vast amount of social work needing constantly to be done in all our large cities, not to mention the vice and crime and corruption that have always and every-

*Sermon preached in Riverside, California, Sunday, Jan. 6, 1924, and repeated in Pasadena the next Sunday.

where to be fought by the forces of intelligence and decency, we feel well nigh ashamed that the followers of our Master, "who went about doing good," should not be thoroughly united in the great humanitarian ministry which was his consuming passion.

There seems to be something peculiarly irritating, not to say eruptive and disruptive, about divergences of religious opinion. At any rate the *odium theologicum* has been a dreadful reality again and again. Doubtless it is because religion, when taken sincerely, engages the deepest, most sacred and most vital sentiments and sanctions of the human soul. There is really no greater interest in all the world than the interest of religion. When nobly conceived, it exerts the strongest and most uplifting influence in human life; when narrowly, ignorantly or mistakenly apprehended, it produces the worst fanaticism we know anything about. Hence those who are working for the truest and purest religion are rendering a very high service in behalf of the permanent welfare of humanity.

Fundamental Importance of Truth

This prompts the remark that, after all, truth is the most important concern of our minds and hearts. We can not get away from this position. What we know and think and believe, what we are profoundly and sincerely convinced of and are utterly loyal to, is the very largest part of our inner life; and our inner life sooner or later gives shape to our outer life. And because theology relates to these inner things, and is in fact made up of our deepest thoughts and feelings about them, it becomes at once the most personal and most divine affair of our lives. Therefore, although we deplore theological disgreements and especially condemn the acrimonious temper which so often accompanies them, we are bound to recognize their large and powerful implications, and are led to see how inevitable they frequently are.

Now we have come to precisely such a religious juncture. The present doctrinal controversy in American Protestantism has been inevitable. It arises, as already intimated, out of the irreconcilable discrepancy between the developmental view and the static view of life and thought, of the world and the universe—a discrepancy that grows wider and deeper every year.

During the last half century the developmental or evolutionary conception of life and thought, of the world and the universe, has been rapidly taking possession of educated minds everywhere. It is not, indeed, wholly modern, but it is mainly so, at least in its popular bearings. It is as revolutionary or reconstructive a conception as was the Copernican astronomy, or the Newtonian theory of gravitation, or the Reformation started by Martin Luther, or the democracy of the Declaration of Independence. Under its influence history is being completely rewritten, literatures are being reinterpreted, religions are being explained and appreciated in a new and clearer light, and all social institutions are being understood and appraised from new and larger points of view. All in all, it constitutes the greatest enrichment of human learning that has ever taken place; it makes the world of our time more wonderful and inspiring than former generations ever dreamed; and yet it has only begun its vast, beneficent mission.

Applying the principle of development to the comparative study of religions, we soon learn that religion generically is a universal fact and factor in human life; that the various religions of mankind have possessed more or less common essential traits, while differing widely in important respects; that all religions have grown and changed with the changing, advancing civilizations of which they have been, respectively, constituent elements, rising from the crudest animism and anthropomorphism to the most enlightened and noble ethics and spirituality; and that apparently no religion has been without a potent significance for the rest of the life with which it has been bound up.

New View of the Bible

Applying the same principle to the study of the Bible, we discover that we can no longer regard the sacred volume as "a miraculous collection of miraculous books," but rather as the literary deposit of that full tide of religious life which laved the shores of Israel two and three thousand years ago; that its various writings were composed at widely different times and under widely different circumstances, which —thanks to the accumulated results of the most patient scholarship—can now be quite clearly and fully traced; that in this way we can see "how the Bible grew," and how it exhibits, not uniformity, but diversity and progress; that it is not a text book of science or history, but the spontaneous expression of the ruling ideas and the deep convictions that possessed its many authors at different stages in the unfolding life of their race; and that it is therefore as natural, sincere and vital as the noblest poetry or philosophy or preaching in all the world—that in truth we can say,

> "Out of the heart of nature rolled
> The burdens of the Bible old."

Under this conception we get an entirely new kind of exegesis and a much broader interpretation, together with a thrilling vision of the vital power of religion, not possible to the older view.

So far as the New Testament is concerned, we perceive with fresh interest the close and perfectly natural relationship between the teaching of Jesus and the Judaism and Hebraism that preceded him. We see, too, that the Gospels are fragmentary, incomplete, biographical sketches, inwrought with certain interpretative constructions, each differing somewhat from the rest, and the Fourth Gospel differing most from the other three. They yield a composite picture of the Man of Galilee, whose lineaments we can to some extent trace, but we have still to look behind and beyond the portrait to judge and interpret for ourselves as best we are able—nowhere are things definitely, precisely, finally determined for us in this living, fluid literature. Moreover we discover that already in the New Testament we have at least four different interpretations of Jesus, each with pronounced characteristics of its own—that of Paul, first of all; that of the Epistle to the Hebrews next; that of the Synoptic Gospels third; and that of the

Fourth Gospel and the Epistles of John last. These are *not* identical and can not be made so by any intelligent and honest consideration of all the facts in the case. But when properly understood the facts yield a new and wonderfully vivid appreciation of the real character and spirit of Jesus Christ, of the spiritual potency of his influence, and of the vital, emancipating, redeeming force of the religious movement which he inaugurated.

Progressive Christianity

Once more, applying the principle of development to the course of this movement through the centuries, to the growth of Christian dogma and the rise of the Christian Church, we can see how times and circumstances, persons and places, largely helped to shape it all. Judaism and Hellenism, Romanism and Medievalism, each put the stamp of its tremendous influence upon it, partly for good and partly for evil; and now Modernism is going to do likewise. For Christianity is not and never has been static; rather it has been and still is free, spontaneous, vital, adaptable. It is not inherently a religion of the letter, but of the spirit; it is creative, progressive, appropriative; it accepts and incorporates truth, goodness, beauty and love wherever and however found; it grows, it spreads, it increases its benign sway from land to land, from age to age; it is *not* the same yesterday, to-day and forever. And so the ideas, rites, ceremonies, creeds, politics and methods of one generation may not be handed down unchanged to subsequent generations, but will be modified, rectified, enriched and expanded as human life moves onward and upward. Yet, in all and through all, the living spirit of Jesus Christ pulsates, his kingdom grows apace, and he himself becomes nearer and dearer to increasing hosts of yearning human souls. Under the influence of the great principle of development, the educated world is not drifting away from the real Jesus, but is drawing closer to him.

These few indications of the difference between the static view and the developmental view of religion in general and of Christianity in particular may serve to show how incompatible they are and how deep is the cleft that separates the men who accept the one from those who embrace the other. They are as irreconcilable as slavery and freedom.

Modernists in Old Churches

Now there are hundreds of preachers and teachers, as well as men and women of the laity, in all the Churches, who have been more or less thoroughly educated in this modern outlook, this modern attitude of mind, this modern method of approach in the study of any and every question. It is the historical and scientific procedure. These people can not be false to it or reject its well established results; and they perceive its legitimacy in the field of religion as well as in all other lines of inquiry. They are intelligent and sincere, they would be bold and fearless because they revere and love the truth above everything else, and they would be free to pursue it and teach it. But they encounter opposition, denunciation, and in some cases not only ostracism but prosecution, if not even persecution. It is the old, old battle of freedom over again.

The problem arising out of this situation is, how to find room in the existing Churches for this great modern principle of development, the evolutionary conception of life and thought, of the world and the universe, together with the attitude of mind which it creates and the verified conclusions which it reaches. The difficulty inheres not only in the fact that other people in these same Churches, perhaps the majority, think and believe very differently, but in that further and more objective fact that the Churches are tied hand and foot to the past—tied, through their doctrines and rituals, their creeds and forms of worship, their hymns and prayers, their canon law and social customs, and often their very architecture, to the ideas which have characterized and dominated the Latin type of Christianity prevailing ever since the time of St. Augustine in the fourth century, and even from farther back. This psuedo Christianity—it is not and never was the real Christianity of Jesus Christ—has usurped his place during all these ages, and yet millions upon millions of Christians have never known it and do not know it now. But some of them will come to know it if the present debate goes on, as it surely will in one form or another.

Most ministers in most of the Churches are obligated to preach the doctrines of this traditional Christianity, this pseudo Christianity; and yet many of them have reached the point where they can not honestly preach it, without mental reservation or secret evasion if not open qualification. Hence the acute distress of the present moment. It is indeed reasonable and right that preachers, of all men, should be required to be sincere, to "say what they mean, and mean what they say," for honesty is the very soul of true religion, as of a true character. But then they should be given liberty to do this thing, to be absolutely sincere and perfectly frank. Yet such liberty is denied them, because, as just stated, the Churches and their officials are tied hand and foot to traditionalism.

Catholicism and Modernism

Fifteen years ago in the Roman Catholic Church a group of noble men—Abbe Loisy, Father George Tyrrell, Paul Sabatier, and others less prominent—undertook to set forth and to carry out a thoroughgoing "Program of Modernism," and they made some of the finest contributions to Christian scholarship and some of the most cogent pleas for progress that our generation has witnessed. But the machinery of that mighty Church was quietly set in motion to crush them, and they were soon effectually suppressed and the movement they inaugurated was driven under ground—adding another intellectual and spiritual crime to the long list that has stained the record of that venerable ecclesiastical institution.

Now those tactics can not be repeated in the Protestant communions of our day, thanks to the spirit of liberty released by Martin Luther and his compeers, still living and growing in the modern world. There will indeed be resistance, denunciation, votes of censure, instituted proceedings for dismissal, on the one hand; while there will be heart-burnings, privations, sufferings, along with defiance and persistence, on the other hand—these things appearing

especially in those Churches that have the episcopal or the presbyterial form of government. Yet there will be a good deal of stress and strain in all the older communions, because the conservatives will resist and try to drive out the modern views, and because the modernly educated men and women can not stop thinking. So the great debate will go on somehow, and ought to go on until preachers and teachers and church people generally learn that traditional Christianity, Latin Christianity, is not and never was the real Christianity of Jesus Christ, but is a system of man-made doctrines, consisting of half-truths, which once served their day but which are now no longer tenable. It will take another hundred years to accomplish this.

The New Reformation

This is indeed the Reformation continued. The work of Luther and his coadjutors was but a half-way measure at best. It broke, to be sure, the spell which the absolutism of the Roman Catholic Church had cast over Europe for a thousand years, and it reconstructed the distinctively ecclesiastical portions of the teaching involved therein; but it left largely untouched the most essential doctrines in the Augustinian theology underlying that stupendous fabric. Rather, these were taken up anew by Calvinism, reenforced and perpetuated until the nineteenth century, when they began to yield to the modifying influence of Universalism and Unitarianism, together with a general broadening and deepening of Christian scholarship.

The characteristic ideas of that older theology—a fallen race, a ruined world, an angry God, a reigning Devil, a literal hell of fire and brimstone, a substitutional atonement, a time probation, the Deity of Christ, his miraculous birth, his physical resurrection, and his personal coming again in bodily presence to set up his kingdom in a renovated earth—these ideas, concerning which Jesus himself said almost nothing, and which have no legitimate place in his teaching, are at length being brought to judgment in the light of modern learning; and they will sooner or later be rejected by tens of thousands of intelligent people *because they are neither truly Christian nor true in any other sense.*

Meanwhile there will be much unrest, much tribulation, much suffering in spirit. It will be a time of trial and hardship for many who want to be honest and yet want to be loyal to cherished associations. What shall be our attitude as Liberal Christians to whom all this is an old story?

The Duty of Liberal Christians

First of all, we must be reasonably patient with our brethren of other communions. Their position at best will be a difficult one. They must have time and encouragement to think their way through their problem. We perhaps can aid them by being magnanimous and kind, as well as by showing them, if occasion offers, the ground which we ourselves have traversed in the vast theological reconstruction which our own household of faith have experienced in the last hundred years.

Then we must not expect them to come trooping over into our churches very numerously. It might not be best if they should; for we might not be able to take care of them, or to satisfy them, or to give them adequate work to do; besides, it would be a great misfortune if all the liberal people should leave the other Churches, letting their interests and enterprises fall entirely into the control of the less progressive elements. Rather would it seem to be better that a slow, gradual, thorough transformation of those Churches should take place by which they might "cast off the works of darkness and put on the armor of light." Whether this will be possible remains to be seen. It was not possible in Judaism when Jesus lived and taught, nor in Roman Catholicism in the time of Luther, nor in the case of John Wesley and the rise of Methodism, nor in the Liberal Christian movement of the nineteenth century, nor in the coming of Christian Science. In all these instances the new wine had to be put into fresh wine skins. We "know not what shall be on the morrow."

But we shall render our best service, if we can help at all, by showing what it means to be truly liberal and progressive—showing that we know how to strip away the historic accretions of error, and yet hold fast all that is true, beautiful and good in the precious gospel of Jesus Christ; showing that we know how to worship, how to pray, how to love and trust, and help and heal. In this, as in everything else, actions will speak louder than words. Our manner of life, our real character, the actual, prevailing spirit of our churches, will count most. Let us be true to the highest and best that we know; let us be "blameless and harmless, children of God without blemish," as far as this may be possible, "holding forth the word of life" to a generation that needs light and leading; and let us try to conduct our part of this great debate in a high, dignified, kindly temper, without guile or complacency, and yet in all boldness and clearness and utmost sincerity.

Doing these things, we must also welcome any who may wish to come to us because they can not find help and peace in their own Churches. We must receive them sympathetically and be sure that they can help us in return. All of us together are really seeking a purer type of Christianity—larger, kindlier, more spiritual—than has prevailed hitherto. Let us persevere in this endeavor, and let us believe that the great blessing will come to us when we shall have made ready for it and are worthy of it. A new and wonderful age is opening before us, and a nobler religion is at the daybreak in all the world.

"Take heart! The waster builds again.

"The outworn rite, the old abuse,
The pious fraud transparent grown,
The good held captive in the use
Of wrong alone,—

"These wait their doom from that great law
Which makes the past time serve to-day;
And fresher life the world shall draw
From their decay.

"God works in all things; all obey
His first propulsion from the night;
Wake thou and watch!—the world is grey
With morning light!"

The New President of the Board of Trustees of Tufts

THE Trustees of Tufts College were called upon to choose a chairman of the Board at the annual meeting in October. The importance of this duty is second only, if second at all, to the choosing of a president of the college, for with the chairman of the Board of Trustees rests the opportunity and privilege of guiding the institution in all those larger policies which establish the position of the college in the educational world.

Our colleges and universities are, for the most part, the outward expression of some great movement in the economic, social, or religious life of our body politic; the attempt on the part of a forward looking group to instill among their fellow men some principles and ideals which they feel will make the world a better place in which to live and move and progress.

HAROLD SWEET

A broad, liberal, generous message had come to the founders of Tufts College. Universalism encompassed the doctrine of the divine fatherhood, of human brotherhood, freedom of thought and worship, and final union of all souls in a family of co-workers with God. This message called for crusaders, educated and trained to carry it widely and give it to the people. Such was the purpose of the founders of Tufts, and in these ideals and the struggles attendant, do we find the roots of our traditions.

It is eminently wise and fitting, then, that he upon whom rests the burden of guiding Tufts' policies should have the background of those traditions, of the principles and ideals and real spirit of the college and the great denomination which gave it to the world. The new chairman of the Board, Mr. Harold E. Sweet, has all this in unusual measure.

Mr. Sweet was born in Mansfield, Mass., June 24, 1877, the son of Joseph Lyman and Florence Hayward Sweet. Both his parents were ardent Universalists, for many years workers in and strong supporters of the Murray Universalist Church of Attleboro. Mr. Sweet senior has not only been a pillar of the local church for half a century, but so vital was his interest in his chosen denomination that for more than a generation he has been one of the half dozen lay leaders in the national body. Imbued with such traditions and having the constant inspiration of his father's example in business, civic, philanthropic, and religious activities, Mr. Harold E. Sweet has carved his own enviable position in the business world, in politics, in philanthropy, in church, and in education.

Immediately following his graduation from Tufts College, Mr. Sweet entered the employ of R. F. Simmons Company, manufacturers of watch chains. He served his apprenticeship at the bench, proceeded through every department of the business, spent some time as a traveling salesman, and finally came back to its management. In close co-operation with the senior Mr. Sweet, progressive policies of all types were initiated, until to-day the name of R. F. Simmons stands for the finest watch chains manufactured, the most generous treatment of jobber, retailer, and consumer, a liberal profit sharing system, a substantial industrial democracy in its factory, and a loyalty among its employees which is at once an outstanding example to employers, and a vital influence for sanity and progress in the labor circles of the community in which the business is located.

Coincident with his interest in his business, Mr. Sweet took an active part in the local civic affairs. He served on the school committee for many years and was chairman of the board that gave Attleboro a new high school, one of the best appointed high school buildings in New England, due in no small degree to the exhaustive study given to plans and arrangements by the chairman.

The town of Attleboro had been considering a city form of government for some years and finally adopted a city charter in 1914. No citizen of the town had given more of his time and strength to the passing of the charter legislation than Mr. Sweet. Upon its adoption the citizens looked to him to do the constructive work which was entailed in the establishment of the new form of government, and drafted him to become the first mayor of the city.

Mr. Sweet brought to this office a keen enthusiasm for service, wise judgment, initiative of a high degree, tact, and discretion, all to an extent that not only launched the city well on its way, but brought to himself an honor, so far as the writer knows, unprecedented in this Commonwealth. As his term of office was drawing to a close, and he announced his intention not to seek a second term, more than a majority of the voters of the city petitioned him to allow his name to go on the ballot a second time. He consented to this and was elected to a second term unopposed. At the close of his second term he declined a further nomination.

His interests in political affairs have not been

confined to his home city. He has been repeatedly requested to allow his name to be used for higher political honors. His counsel has been frequently sought by the state organization and in 1912 he was treasurer of the New England College Men's Democratic Club.

In business organizations he has served as president of the Attleboro Chamber of Commerce, president and director of the Manufacturing Jewelers and Silversmiths Association, director of the Manufacturing Jewelers Board of Trade, the First National Bank, Attleboro Gas Light Company, and Attleboro Mutual Fire Insurance Co.

Mr. Sweet has given equally freely of his time and substance to philanthropic work. He has been a moving force in the various Red Cross drives, Community Chests, is treasurer of the Sturdy Memorial Hospital, and his private benefactions have been of most generous proportions. He also has been a most loyal church worker. For many years he conducted a class of boys in the Murray Church, has been on its standing committee, and is active in the General Conferences and Conventions of the National Universalist organization.

Mr. Sweet was educated in the schools of Attleboro, at the English and Classical School in Providence, and at Tufts College. He graduated from college in the class of 1898 with the degree of A. B. In college he was a member of the Delta Upsilon Fraternity, president and marshal of his class, manager of the varsity football team, president of Tower Cross, the Honorary Senior Society, and since graduation has maintained a real interest in all that pertained to his Alma Mater.

On Jan. 23, 1900, Mr. Sweet married Gertrude O. Hunton, of Detroit. They have two children, Hayward Hunton and Marion Hunton Sweet. The family resides at 80 North Main St., Attleboro.

In 1917, Mr. Sweet was elected as an alumni trustee and re-elected in 1922. While on the Board, he has been a member of the Executive Committee, has done most efficient work and is in close sympathy with the present administration of the college.

Reared midst the atmosphere of the Church which inspired the founders, a business man of proved acumen, experienced in civic life, sane, wise, and tactful, generous, of broad and deep sympathies, Mr. Sweet is admirably fitted to serve the college as the chairman of its Board of Trustees.—*Tufts College Graduate.*

Keeping Up with the Debate

BISHOP LAWRENCE of Massachusetts, one of the least controversial of the bishops, one of the most devout and certainly one of the best loved men in the Episcopal Church, continues to be the storm center of the fundamentalist-modernist controversy.

The Right Rev. Paul Matthews, Bishop of New Jersey, made a direct attack upon him at the tenth annual Synod of the Province of New York and New Jersey. Bishop Matthews' address was unexpected, but those attending the Synod, it was said, afterward expressed unqualified approval of the determined stand taken by the bishop.

He characterized the modernists as "image breakers" who have exhumed an ancient heresy, and declared that the "spiritual barometer indicates lots of wind as well as abnormal temperature."

After referring to the fact that Bishop Lawrence, after vowing to uphold the creed of the Church, had announced that he did not require any of his candidates for the ministry to profess their belief in the virgin birth of Christ, Bishop Matthews said:

"If we admit the right of individual priests and bishops to interpret the Holy Scriptures other than as the Church has, then we might as well resign ourselves to another St. Bartholomew's day of slaughter. There is not room in the Episcopal Church for those who deny its fundamental tenets and those who maintain them."

The Right Rev. Edwin S. Lines, Bishop of Newark, N. J., dealt with the same subject at the Synod when he made a report as chairman of the Commission on Unity. He asserted that the spirit of controversy in the Churches was halting effort for vital things. He was applauded more than any other speaker, it is said.

"We have very little reason to be proud of the attitude of the United States, satisfied with selfish prosperity in the midst of the world's terrible suffering," said Bishop Lines. "We have missed our opportunity as a nation to win the world's gratitude as a permanent possession while we have been thinking new thoughts about religion and its application to the world's great need.

"But now these discords among ourselves, wholly unnecessary and to have been avoided with more patience and trust to the guidance of the spirit of God, are putting that new vision of a greater unity and the enthronement of the Christ, the Prince of Peace, in the background.

"The interest in the great subject of rallying and combining the great Christian forces in a country or in a world has given place to violent discussions of minor matters, and the unworthy side of the Church's life and the belligerent theologians occupy the first pages of the newspapers.

"It must be confessed, I think, that the slackened interest in Church unity is in part due to the increased spirit of controversy within the Churches. It is the duty of every good Christian to displace controversy by friendly confidence and to throw the strength of the Church into the work of the extension of the Kingdom of God and the winning of more people to the recognition of the Lord Jesus as their Saviour and Master."

Under the heading, "Let There Be Light," the *Churchman*, New York, takes a different view. It says editorially:

> The theological discussions that have been taking place, not only in the Episcopal Church but in all communions, and the publicity that these discussions have received in the press, have, we think, accomplished great good. Multitudes of people who have hitherto been indifferent to the Church, or only casually interested, have been discussing religion with enthusiasm. The other day one of the best-known construction engineers in

America said to us: "I have been a member of the Church all my life, but for many years I have had no real interest in it. I confess that I have been thrilled by the discussions in the newspapers these many weeks. I have suddenly found religion tremendously interesting and I am going to see to it that I become informed on some of these questions. I'm going to become an active churchman."

This man is only one of a great number of laymen in various walks of life who have said similar things to us. No class of men know better the pulse of public interest than the managing editors of the New York newspapers. These editors, for several weeks, have carried religious news on their first pages, and on a recent Monday morning the *New York Times* devoted nearly two pages to religious news. Those people who say that all this merely indicates that newspapers and the public like a "fight" have missed the truth. What it indicates is that the public is interested in religion and is delighted to know that the Church is not a depository for dead issues.

Here, then, is a great group of people in all Churches, including our own, whose minds have been reawakened. Many of them have been confused by the discussions in the public press. Herein lies one of the greatest opportunities that has come to the Church in its history. What shall we do with that opportunity?

We are convinced that the questions asked by laymen in our own Church reveal a woeful lack of education on religious and theological matters. For this lack the clergy are responsible. Many of them have gone on from Sunday to Sunday preaching sermons which take for granted a background of historical knowledge on the part of laymen which either does not exist or exists only in the vaguest and most fragmentary form.

A correspondent calls our attention to our frequent insistence that if we could get below the surface we would find fundamentalist and modernist one, and quotes the *Christian Century* editorial as follows:

Two world views, two moral ideals, two sets of personal attitudes, have clashed, and it is a case of ostrichlike intelligence blindly to deny or evade the searching and serious character of the issue. . . .

There are foundation differences amounting almost to the difference between two distinct religions. . . .

This view of the gravity of the issue is not customarily expressed by voices representing the liberal wing. But the voice of fundamentalism is in stern and aggressive agreement with what we have just said. This difference in attitude involves considerations which deserve to be examined, as they will be at another time. But without accepting the fundamentalist conclusion that division in the churches is inevitable, it would seem that the moment is long since due for believers in the modernist conception of Christianity to recognize and reverently to deal with the fact that there exist in present-day Christianity two structurally distinct religions, irreconcilable not alone on the side of apologetics but of churchly function and ideal and of missionary propagation.

Brave—or should we say *brave?*—attempts have been made by many ministers of liberal intellectual outlook to carry on their church life without either themselves bringing in or allowing others to introduce into their pulpits or parishes any teaching tending to enlighten their people with respect to the issues which from year to year for nearly a generation have been growing more and more acute. They have assumed that the differences were superficial, "merely intellectual" or theological, and that the course not only of professional security but of essential Christianity lay in steering their ministry away from the controversies that have been disquieting the souls of multitudes.

Looking at the outcome of certain long-time pastorates of this sort which have come under our observation—pastorates characterized by this middle-of-the-road neutrality and evasion— one's heart is touched with pity. The minister himself, at the beginning equipped with a thoroughly modern faith but shrinking from the hazard and labor of uttering it, now finds his leadership hedged about with inhibitions which he can not break through, and in his crucial hour to which all of us have come finds in his care a flock utterly without understanding, which would be equally responsive to the appeal of reactionism and legalism on one side or liberalism on the other. Both shepherd and flock are deserving of pity in that case. For the day of neutrality has all but passed.

Two worlds have clashed, the world of tradition and the world of modernism. One is scholastic, static, authoritarian, individualistic; the other is vital, dynamic, free, social. There is a clash here as profound and as grim as that between Christianity and Confucianism. Amiable words can not hide the differences. "Blest be the tie" may be sung until doomsday but it can not bind these two worlds together. The God of the fundamentalist is one God; the God of the modernist is another. The Christ of the fundamentalist is one Christ; the Christ of modernism is another. The Bible of fundamentalism is one Bible; the Bible of modernism is another. The Church, the kingdom, the salvation, the consummation of all things—these are one thing to fundamentalists and another thing to modernists. Which God is the Christian God, which Christ is the Christian Christ, which Bible is the Christian Bible, which Church, which kingdom, which salvation, which consummation, are the Christian Church, the Christian kingdom, the Christian salvation, the Christian consummation? The future will tell. But that the issue is clear and that the inherent incompatibility of the two worlds has passed the stage of mutual tolerance is a fact concerning which there hardly seems room for any one to doubt.

Meanwhile another type of mind, always prominent in Universalist circles, is beginning to be heard. One of them, Arthur S. Phelps, writing in the *Baptist*, the organ of the Northern Baptist Convention, says:

My friend Dr. C. H. Hobart of California once delivered a most suggestive address on "The Constructive Power of Great Convictions." I told him I should like to hear also another, on "The Convincing Power of Great Constructions." Knowledge puffeth up, but love buildeth up. The religious world is crying out at this hour for silent, building forces. Blasting makes a noise, but not the sound of a hammer was heard in the building of Solomon's temple. We are overstocked with obstructionists and destructionists; let us patronize the constructionists. We hear always of the radicals and the conservatives. The distinction, if the measure of their usefulness to the kingdom of God is thought of, is not sound. The vital distinction between the various types in church life and doctrine is not to be made between the progressive and the reactionary, between the fundamentalist and the evangelical; the distinction that counts in the long run lies between the builder and the wrecker, between the "watch-us-grow" and the "watch-it-go" type of man. Less mallet and more trowel. "Hang-theology" Rogers gained his sobriquet in a tense moment in a great convention contemplating a splendid advance in Christian service; the discussion divagated into political, economical and theological fields, and Rogers, his whole soul boiling with Christ-like fervor for immediate action, leaped to his feet and cried: "Oh, hang theology and hang political economy, and let's get to work!" He won the day and a title which clung to him through life. There is a strange tendency in human nature to substitute debate for action. In the meantime, the boat is nearing the falls.

We have reached a critical hour. In the presence of an indifferent and pleasure loving world, the Church of Christ faces a widening breach in her own walls. . . . The great patient body of the Church stands as a buffer for opposing camps of extremists, with neither of whom dwells its sympathy, while over its bowed head fly the bullets, daily with a lower and more deadly range. One of the most pathetic sights in the battle-fields of Europe is the wreckage of ruined cathedrals. Shall a man take fire to his bosom, and his clothes not be burned? It is the day of Sanballat. Herod and Pilate are become friends.

What shall be the attitude of the man who is neither radical nor reactionary in his beliefs, the man who belongs to the six millions out of the seven millions of our denominational body? Will his demand that he be let alone to serve and pray be met with contempt and sneers? Will he be forced into one of two positions, both doctrinally abhorrent? It is the constructionist's hour. A somewhat extended knowledge of our churches and the average church member, on whom the hopes of the future depend, brings the overwhelming conviction that he looks for, and will go a long way down the road to meet the leader that will hold up before his eyes an all-sufficient Saviour for his sins, an all-absorbing task for his hands, a glowing hope for his consolation. The world war has been followed by a period of unexampled home building. Oh, that the sound of doctrinal battle may yield to the music of saw and hammer! Shall the children ask for a fish and be given a serpent?

On Feb. 3, Bishop Manning of New York made his first definite contribution to the debate, stoutly defending the Bishops for their Texas letter, asserting the necessity of believing in the virgin birth, and the Deity of Christ.

Referring to the statement sent out by the Episcopal Theological Seminary in Cambridge, Bishop Manning said:

"Conferences are being held for the full and careful consideration of these issues. But while these conferences are in progress a statement still more gravely disturbing in its character than those previously made has been sent out from one of our theological seminaries in a pamphlet widely distributed. It is there proposed that the creed of the Church shall now be made permissive, to be believed and taught, or not, as different congregations, or their clergy, may decide. It is difficult to understand how such a proposal can be made by those who are ministers and teachers in this Church. It would seem that those who make it can not fully realize what it is that they suggest. Why should the Church retain her creed at all if she is ready to relegate it to a merely optional use?

"If this Church should cease to hold the truth about Jesus Christ, as declared in the Apostles' and Nicene Creeds, she would cease to be the same Church that she has always been, she would cut herself off from her own past and from fellowship with the rest of the Anglican Communion, she would repudiate her heritage as a part of the one Catholic and Apostolic Church throughout the world."

Referring to the duty of rectors of churches teaching the Apostles' Creed he added:

"Let us now consider the second question which has been raised, 'Are the ministers of this Church under obligation to uphold and teach the Christian faith as this Church holds it and as it is contained in the creed and the Scriptures?'

"The pastoral letter recently put forth by the House of Bishops says: 'It is irreconcilable with the vows voluntarily made at ordination for a minister of this Church to deny, or to suggest doubt, as to the facts and truths declared in the Apostles' Creed. Any one who will read the service for the ordination of ministers in this Church will, I think, recognize that this statement is true, and that the Bishops are bound so to declare. At the service for the ordering of priests, each one gives his pledge that he will minister the doctrines and sacraments and the discipline of Christ as the Lord hath commanded, and as this Church hath received the same.' And in addition to the pledges which he makes in the ordination service every minister of this Church, bishop, priest or deacon, is required before his ordination to make and sign the following declaration, "I do believe the Holy Scriptures of the Old and New Testaments to be the Word of God, and I do solemnly engage to conform to the doctrine, discipline and worship of the Protestant Episcopal Church in the United States of America.' "

In sharp contrast with Bishop Manning's view that the Church is a kind of machine to be kept running always in the same way is the view that it is a living, growing organism set for the discovery and dissemination of truth, proclaimed by Dr. Stuart L. Tyson, a leader of the modernists, the same day Bishop Manning was stating his views at the cathedral.

With the text, "The truth is mighty and it will prevail," Dr. Tyson said in part:

"We can do nothing against truth, but only for truth. Whatever is true in modernism is bound to prevail. I will trace the two types of human nature represented by the modernists and the fundamentalists. The one looks to the past and believes the revelations finished some time ago. I can illustrate that by the attitude of the religious public in Christ's day. They, like fundamentalists of all times, believed there was here on earth an external and infallible court of appeal in matters religious. They lodged their appeal in a series of documents called the law. Christ affirmed he had a new truth to impart. That which to them was new was false. Christ was crucified. He was put on the cross by the fundamentalists of his time. He taught that the revelation of truth was continuous and progressive, and he was the greatest modernist of his day. He rejected the notion that either the revelation of truth was completed or that there ever could be any external infallible court of appeal in matters religious. He taught that the Kingdom of God was within you and that every individual must search for the truth.

"The modernist is simply reverting to Christ's teaching. The religions of authority—whether Catholic or Protestant—have had their day and are past. They can make no appeal to the younger generation trained in modern science and modern philosophy. This century will witness the coming of the religion of the spirit and the life of fellowship with God, in which it will be recognized that while truth itself does not change our conception of truth is continually undergoing modification in light of fuller knowledge. This is modernism, which is not concerned with denials but with continuous reinterpretation in the light of the best thought of the day of the eternal truth of religion."

The Rev. Charles Francis Potter, Unitarian, took up the cudgels for Bishop Manning, saying: "Bishop Manning is a man. He joins with the Unitarians in condemning hypocrisy, evasion, and casuistry in the pulpits of America. The issue is now clear and every man must decide between authority from above or from within."

Dr. Charles E. Jefferson of the Broadway Tabernacle shed light as is his habit when he preached on "The Bible."

"There is no difference of opinion in the Christian Church," he said, "as to the usefulness or uniqueness or immeasurable value of the Bible. All Christian men are agreed that it is inspired. The point on which they differ is as to how it is inspired. They all accept the fact of inspiration, but they do not agree as to how far the inspiration goes.

"One view may be called the dictation theory, According to this view the Bible is a dictated book. The Almighty had a message to deliver to the human race and He dictated it to certain men who have written it down in documents which constitute our Bible. If God dictated the Bible, then all of it is His, and the Bible is authoritative in its every part.

"According to the second theory, inspiration is not dictation but illumination, and the illumination came in different degrees of fulness. Some Bible writers were more illumined than were others, and therefore the Book of Judges can not be placed on a level with Isaiah, nor the Book of Esther on a level with the Gospel of St. John. The Bible is the record of a progressive revelation of the character and purpose of God. According to this theory there are conceptions in the Old Testament which are unworthy, and historical statements which are not correct. The Levitical legislation is all obsolete, and so is the science of the entire Bible."

Discussing the action of the State Board of Education of North Carolina, barring all text books on biology which intimate any other origin for man or earth than taught by the Bible, Dr. A. C. Dieffenbach of the *Christian Register* says:

What will prevent the further spread of this anathema against evolution? When we remember that 90 per cent of all Protestants are either active or permissive fundamentalists, and therefore opponents of evolution as it applies to the origin of man; when we remember that all Roman Catholics are disciplined intensively to oppose evolution; and when, as intelligent citizens, we remember that our legislatures are composed almost entirely of representatives of these two numerically overwhelming religious constituencies (and the same may be said for boards of education), does it make any impression at all on our emotions? Legislatures make the laws we must obey; and in some states, in matters of education, school boards are our masters. We are in all states a government by majorities. Any community can do what it pleases. The rights of minorities are nothing in some cases if the majorities say so. (This is a hard saying, and we write it with halting hand.) *Demos* may be a fool as well as the voice of God. Democracy can make as fatal blunders as any empire ever made. Lincoln knew that, Wilson knew that, we know it, too; but these two men we set up for examples in this cause, for they were both true democrats; they trusted the people. But they both also said the people need wise, dedicated leaders, or the people and their government would be deceived and go down, down!

We confess our grave disturbance over the present situation. Our gravity is in behalf of religion rather than science. But the two are inseparable; and we who have religion in our care can not run counter to what our seekers and finders of truth—in other words, our scientists—have done. We must go forward with them. Two ways to advance open before us. The one way is to use all political means to safeguard our states from this destructive medieval pressure. Let it be always kept in mind: There is not a state in the Union which numbers as many intelligent as fundamentalist citizens. They are being organized every day. They vote!

The other way is to show the relation between evolution and religion. As of proof of this kinship, we are publishing elsewhere in to-day's issue a chapter from a forthcoming book. It is a small popular treatment of evolution by two real scientists, and it shows the spiritual relationship in terms that an intelligent adolescent boy or girl can understand. Education is the better way, of course, though Paul Reveres must cry out in the night when dangers confront our common life.

Preaching on evolution Dr. Harry Emerson Fosdick at the First Presbyterian Church, New York, took for his text Romans 8 : 22, "For we know that the whole creation groaneth and travaileth in pain together until now."

"That text is precisely the attitude in modern times," said Dr. Fosdick, after saying it was deplorable that in some schools the teaching of evolution was forbidden. He said that fossils, embryology, and comparative anatomy all gave proofs of evolution.

"Fossils are like locked doors, and evolution is the key that unlocks them all," he said. "In our bodies there are useless members, but the silent members indicate the history by which the result can come. Embryology is not only historic but is contemporary and can be controlled. All our sciences start with the evolutionary idea, and whether we live it or not our children in schools are trained with evolution as a background. If there is incongruity in believing in evolution and being a devout evangelical Christian this is indeed a serious situation.

"Christians have been afraid of evolution because they feared to dishonor the Bible. Of course you can not find evolution in the Bible any more than you can find any modern science there. Why should you try to find evolution there? The early Christians had a very child-like attitude toward the physical universe. You can not find a round earth in the Bible with people living on the other side. You can't find in the Bible a moving earth. You can't find there modern biology, physics or chemistry. You can't find evolution in the Bible any more than you can find automobiles and radio. Evolution does not dishonor the Bible, it does not crowd out God, and it does not degrade man."

The funniest contribution to the debate is by one Thomas R. Marshall, sometime Vice President of the United States, a kindly, agreeable, popular man who is now earning his living delivering lectures and writing special feature articles for the papers. Simple-minded, honest, good-natured, he is betrayed into discussing subjects for which he is little fitted.

His classing modernists with Reds is an example:

More and more the preachment has been going on that the truths contained in the Holy Scriptures must constitute the principles by which men and governments must control their relations with each other. And many of us who long for nothing save justice and peace have had our hearts gladdened by the idea that the world finally had found that the spiritual cord was the only one that could bind the hearts of men together in common concord and produce among the nations of the earth a state of peace. But just when we laymen were ready to accept the gospel of the Nazarene as the golden metewand, as the only rule with which to measure the conduct of men, individually and collectively, the preachers who have made gods for themselves and, consequently deny everything that does not square with their conception of divinity, begin hammering and pounding at the sacred writings of God and the Son of God, pretending that they are seeking to find the truth, but in reality trying to prove to the world that they are wiser than all the generations which

preceded them; that their conception of God is the true conception of Him, and that he who dares to imagine a God of more power than the one which they have created is essentially a mistaken and, doubtless, a foolish man.

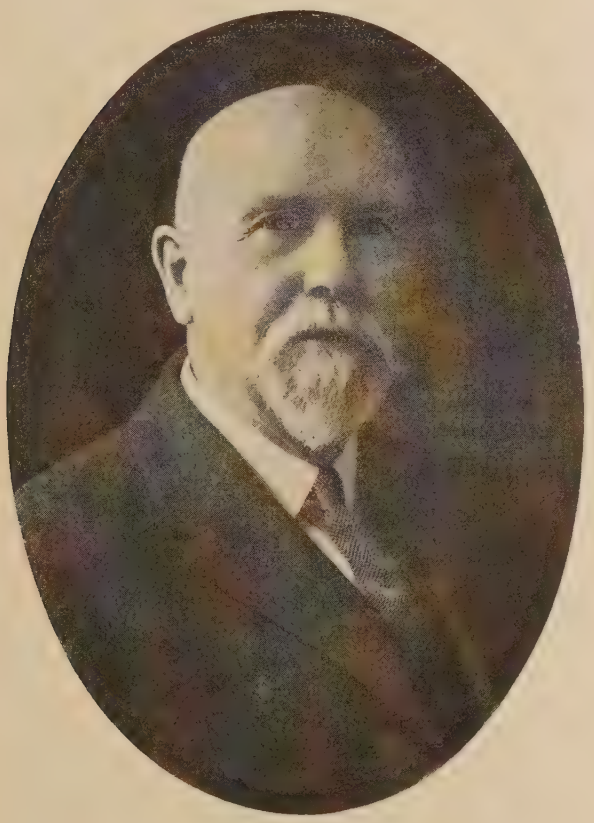
Those of us who believe in the eternal verity of the Scriptures place a reliance upon our conception of a God who is infinitely greater and more powerful than the human intellect can comprehend. Our intellect, even the best of it, is always proving that things which are and have been can not be. The wisest men of all history have denied that things which subsequently came to pass could be possible. The assault of present-day preachers upon the truth of the things that have been making for a right outlook in life the world around is of vast moment in view of the fact that they are tearing down a faith and setting up nothing in its place. It is well up to them to explain to the American people how the things they are doing differ essentially from the things which Trotsky is doing in Russia. If they are going to persist in limiting the power of God, they ought to get out of their pulpits and get on soap boxes or creep into the nests of communists who are striking at the foundations of our republic.

Representative Universalists

XVI Luman L. Hubbell

WERE it possible by a single word to characterize Luman L. Hubbell, choice must fall to "loyalty." This would refer not alone to his devotion to the Universalist Church, but it is interesting to note that sixty-five of his eighty years have found him ever deeper in her service.

Mr. Hubbell was born of Episcopalian parents on Oct. 2, 1843, at Bethel, Connecticut, where in a country school he began his education. Perhaps it was on the very first day that, as he trudged into the



LUMAN L. HUBBELL

little square building, he met a little girl—perhaps they wandered home hand in hand. And all through life they have journeyed hand in hand.

When Mr. Hubbell was about fourteen, his father met death in an accident. Some time later his mother married Stephen Bates, a staunch Universalist, and thereafter the family made its home in Danbury where Mr. Hubbell and his two sisters soon became ardent Universalists. On Dec. 8, 1864, he married Harriet R. Gregory, who had shared his joys and sorrows since early childhood. Two children were born of this marriage, Grace, now Mrs. Fred Lyon, and Charles, now a dentist in Brooklyn. Of the grandchildren, one was killed in the World War, six survive, and there are three great-grandchildren.

Mr. Hubbell's business adventures began in 1859, when he entered a fancy goods and millinery store. It was while here employed, with little of earth's goods but endowed with youth and confidence, that he married and began a very modest homemaking. Not satisfied with his progress in the millinery shop, he enrolled for a three months course in the Bryant & Stratton Business College at Bridgeport, but hatting was Danbury's major industry and, upon the completion of his business studies, Mr. Hubbell essayed to learn the art of "pouncing" hats, by hand. It was then required that each workman purchase whatever hats he spoiled by his efforts. Finding at the end of a week that he owed his employers more for hats than they owed him for his services, he relinquished his ambitions to become a hatter, and 1866 found him employed in an insurance office and two years later he established a promising business of his own. But the Chicago fire, which ruined a number of insurance companies, put an end to this venture. Local politics then occupied Mr. Hubbell, and six times he was elected to serve his community as town clerk. In 1879, as manager of the local telephone company, he strung Danbury's first wires. Telephone poles were yet unknown and wires were attached to buildings and whatever supports were at hand. One man who had permitted his house and barn to be used for this purpose very soon asked to have them removed—the "talking" disturbed his sleep. During October of this year Mr. Hubbell became secretary and treasurer of the J. M. Ives Company, a furniture house, and in 1894 was again elected a trustee of the Union Savings Bank, which office he had resigned upon entering the employ of the telephone company. Three years later he became assistant secretary and treasurer of the savings bank and since 1906 he has carried the full responsibility of that office.

Mr. Hubbell's other interests have been wide and varied. He was the first in Danbury to ride the old high-wheel bicycle. For a number of years he served as a member of a volunteer hose company when the only fire alarm was the bell in the old First Congregational Church. Later he was made chief of the town's fire companies, all volunteer. Parades were a community delight in those days, and Mr. Hubbell

at the head of his men invariably carried his fireman's trumpet filled with flowers which friends never failed to supply. When he resigned this office, a silver trumpet was given him as an appreciation of his services. The temperance cause and fruit-growing have also absorbed a part of his interest.

Increasing with the passage of the years has been his devotion to the Universalist Church. He is one of a very few surviving members who worshiped in the original building of the local church. Rarely has he missed a Connecticut Convention and many of our national gatherings have found him present. He is the oldest male member of the Danbury church and served on the building committee for the present edifice. As a deacon and as treasurer of the Sunday school and society, Mr. Hubbell has given long and faithful service. In the days when no janitor was employed, he could be found before the hour of service, sweeping walks, dusting pews and serving, in any way that need required, the church so dear to his heart. In evidence of their esteem and affection the members of the society presented Mr. and Mrs. Hubbell with a gold loving cup on the celebration of their fiftieth wedding anniversary.

The Bangor Convocation

Stanley Manning

"THE only theological school in New England north of the Boston district," has rendered a large service during the more than one hundred years of its existence to the religious life of this immense section of the country. One of its greatest services during the past sixteen years has been the annual Convocation Week lectures, which have drawn a large attendance of ministers, especially from Maine. Only those who have lived in sparsely settled sections of the country can appreciate how much this means to these men and women, many of whom are doing circuit preaching, and who have only rare opportunities for personal contact with leaders in the thought of the world to-day.

Bangor Theological Seminary, which opened its doors in 1816, moved to Bangor in 1819 and graduated its first class in 1820, is maintained by the Congregationalists, but among its students it numbers men and women of several denominations. I met Episcopalians, Methodists and Baptists as well as Congregationalists.

Because of certain available funds, and more because of generous contributions from citizens of Bangor and various churches and individuals throughout the state, the seminary brings together each winter four of the leaders of Christian thought, who give four or five lectures each.

The leading figure this year was Col. Raymond Robins, of Chicago, representative of the American Government and of the American Red Cross in Russia during most of our participation in the World War. His lectures dealt with these subjects:

"Is Christianity Essential to Democratic Civilization?"

"Christ's Social Gospel."

"America's Answer to the Bolshevik Challenge."

"Social Control in Europe and America, and World Peace."

"The Outlawry of War; the Next Step in Civilization."

In the first of these lectures he brought out by many examples the increasing necessity for individual self-control as human society becomes more complex, and demonstrated clearly that democracy, more than any other form of political organization, is dependent upon that individual control for its success. That kind of self-control has been produced only by Christianity.

Speaking on "Christ's Social Gospel," Colonel Robins declared that he had never found any serious opposition to the preaching of the social gospel, provided the minister preached also upon other phases of the gospel, as well. A one-sided message, whatever that one side might be, would be likely to meet opposition.

"America's Answer to the Bolshevik Challenge," lay in preserving that large measure of real democracy and individual opportunity for advancement to the highest positions in industry and politics, which have been the boast of America. If that be taken away, or even seriously limited, there will be the beginning of conditions here which led to the Revolution in Russia.

The last two lectures dealt with problems of world peace, in which Colonel Robins made eloquent pleas for a repetition of the process by which human slavery and the licensed liquor traffic were abolished. He pointed out that for slavery and the saloon were proposed three remedies, which have also been proposed for war: first, moral suasion, hoping that all individuals would at last refuse to own slaves, to use liquor, and to make war; second, to make slavery, the liquor traffic and war less inhuman and degrading by forbidding cruelty to the slave, by limiting the hours of the saloons, and by prohibiting certain instruments of warfare; and third, the outlawry of these evils by legal enactments of law-making bodies of competent jurisdiction. This was the way slavery was abolished, the way the liquor traffic is being done away with, and the way war can be ended. He urged the calling of an international conference which should outlaw war in accordance with the challenge of President Harding, who said, in one of his campaign speeches, "If I catch the conscience of America, we shall lead the world to outlaw war." Nearly the same words were used in his address at the opening of the Conference for the Limitation of Armaments. To complete the task, there must also be, Colonel Robins urged, a Court with affirmative jurisdiction to enforce this international law against an international crime.

President Clarence A. Barbour of Rochester Theological Seminary gave a course of five lectures on preaching, sketching the lives of five great preachers "whose name was John:" Chrysostom, Knox, Bunyan, Wesley and Newman. These were lectures of great insight and power, and are soon to be published in

book form. They made more understandable the life and work of these men of earlier days. This was particularly true in the case of Newman, whose change from the Church of England to the Roman Catholic communion has been inexplicable to many.

Dr. Charles Upson Clark of Cambridge, Mass., lectured on "The Intellectual Life which arose amid the Ruins of the Roman Empire: The Foundation Stones of Our Modern Literatures." He won his audience during the introduction to the first lecture by quoting Bert Leston Taylor's famous little poem, "The Star Canopus," wherein the originator of "The Line o' Type" extolled the virtue of thinking on themes utterly removed from the ordinary concerns of life, as Dr. Clark did in his lectures on the literature of early Spain, France, Italy and Britain. His last lecture, however, dealing with Roumania, was very much up-to-date, for in it he brought out the extent and the curse of the propaganda of hatred so common in both Europe and America to-day, and the need for better acquaintance and mutual understanding. Dr. Clark was connected with the American Intelligence Service in Italy and Roumania during and immediately following the war.

The Quiet Hour talks each morning were given by Dr. E. T. Sullivan of Newton Center, Mass., summer preacher at St. Paul's Cathedral, on the general theme, "Some Besetments of Our Calling." The title of the first lecture is indicative of the line of thought and the value of his treatment: "The Moral Danger of Self-Pity."

These four lecturers represented three different communions: Congregational, Baptist and Episcopal. The attendance of ministers was still more widely representative. Throughout the four and a half days I heard nothing that might not be heard in any Universalist pulpit, except the often-used trinitarian formulae in prayer and benediction—which, indeed, one hears sometimes from Universalist and Unitarian pulpits—and the conclusion of Dr. Barbour's final lecture in which he dealt with "The Question of Authority in Religion," refusing to accept the Catholic answer of an infallible Church, or the Fundamentalists' answer of an infallible Book, but offering the alternative answer of an infallible Christ. He did not enter into the question of how we may infallibly know what Christ thought and did and taught, although he had quoted Catholic writers on the variant readings in the Bible as the sufficient answer to those who would set up an infallible Book.

Bangor Theological Seminary, particularly in its Convocation Week, offers a center for liberal religious fellowship of which we would do well to make greater use.

From many, faculty, students and visitors, I heard the echoes of the great lectures given here last year by Dr. J. Fort Newton. No man who has lectured at Bangor during these sixteen years has made any deeper impression than he.

Six Universalist ministers availed themselves of the opportunity which Convocation Week presents: Rev. Harry Daniels of Caribou, Rev. John M. Ratcliff of Rockland, Rev. Harriet Baker Robinson of Oldtown, Rev. Ashley A. Smith of Bangor, Rev. A. J. Torsleff of Rutland, Vt., and Rev. Stanley Manning.

Why We Should Still Use the Stories of the Nativity

Rodney F. Johonnot

IN the *Leader* of Jan. 26 is printed a most excellent sermon by Dr. F. W. Perkins summing up the evidence against the nativity stories as being relations of literal facts. As well he says, the question as to the fact of the virgin birth is not so much a question of possibility or of probability but of what actually happened.

One can not read these stories critically and also note the complete silence on the part of most of the writers of the New Testament regarding this alleged miracle without feeling that the evidence is not sufficient to establish the fact.

Those of our faith do not need any such miracle to cause us to believe in the real truth of the Incarnation. "God was in Christ reconciling the world unto himself," writes Paul. That was sufficient for him; it is sufficient for us. There are many ways by which the life of God may be made evident in the life of man, and "the word be made flesh," without resorting to a physical miracle.

The vital question with us is: What value have these stories and what use can we make of them?

Here I would like to add a little to the closing words of Dr. Perkins' sermon.

I believe that when a child begins to question these stories, we should frankly tell our convictions about them. We should say, "This is not literal fact or history; yet these stories supply in legendary form certain vital elements to Christianity."

1. Every religion that has laid deep hold upon humanity has in it the element of mystery—it must have this element. All religions begin in mystery, spring out of a sense of a something or some Being or Beings with greater powers than ourselves. Religion is, in one sense, a striving after the infinite, that which is beyond us—an attempt to lay hold upon that which lays its mysterious grasp upon us and brings forth in us the sense of awe and often of fear. A merely practical religion can never have a conquering power. To tell people to do right because it is right, to go about doing good as Jesus did, to appeal merely to people's moral natures, their human helpfulness and sympathy for the needy, however good this is, will never create a vital religious life. That is grounded in the need of God, the yearning after the Power and Life that is beyond our complete understanding.

Now these stories furnish this element to Christianity and in a form especially adapted to the minds of children, young people, and people of simple unphilosophic minds. They open up the mystic heavens to our gaze; they put us in touch with the heavenly hosts; they help us to feel that heaven is very nigh unto us and that the celestial hosts take interest in our human affairs. We feel that the angels sing for us

and the world is born anew on Christmas Day through their magic power.

2. For us no physical star ever could act as did the Star of Bethlehem; but we are led through this legend to feel that there is a star—the Star of Truth—that guides all sincere earnest seekers till it brings them to the Everlasting Light.

3. We are led by these stories also to feel the magic power of childhood. It is indeed a little child that leads the race on out of its selfishness into a nobler life. It is the helplessness of childhood that has developed mankind—that has brought forth an advancing civilization. We all worship at the cradle of the child.

4. Here we see, too, the divine in the human. What a miracle is birth! Who can explain it? Who can fathom and understand those mystic processes by which a new human being is created? Here we have the greatest of miracles—one that leads us straight back to God, connects our lives with His, makes them to issue out of His.

It is in these senses, at which I can only briefly hint, that the nativity stories play a necessary part in making Christianity something more vital and powerful than being a mere record of the daily life of Jesus and his followers. They introduce the mystic element that our religious nature demands and make Christianity full-orbed.

I think this is what Dr. G. Stanley Hall means in his recent book on "Jesus, the Christ, in the Light of Psychology." He says of these stories: "They are the baby-talk of religious faith—not a disease but an infantile stadium of true belief." Like other miracles of the New Testament, they serve "to save us from the fatal sense of finality and keep the soul young, curious, growing, because they perpetually demand higher explanations." Dr. Hall affirms that his intellectual interpretation of these stories differs from that of the ordinary Orthodox believer as far as the heavens from the earth; yet as a student of psychology he finds them a necessary part of a true interpretation of Christianity, contributing an essential element to its being a perfect religion appealing to every side of human nature, to its mystical as well as its practical and moral side.

It is from this angle that we should view these stories—as the natural product of human thinking in an age of miracle as men sought to connect Jesus of Nazareth with the immanent and infinite God. Thus understood, not as narration of literal fact, but as expression of a religious need and aspiration, they will have a perennial value because they lend themselves anew to every advance of human thinking as man seeks, as did the Magi of old, after the Everlasting Light and brings to that seeking all his hidden and mystic powers and gifts.

Charles H. Pennoyer

CHARLES HUNTINGTON PENNOYER, elected Director of the General Convention Department of Social Welfare, by the Trustees, on January 7, 1924, is the son of Henry Jesse and Mary Emma (Hovey) Huntington Pennoyer, and a descendant of Pastor John Robinson of the Pilgrims. He married, in 1905, Emma Hindley, Valley Falls, R. I., a graduate of Brown University. Mr. Pennoyer was a student of St. Francis College (affiliated with McGill University), is a graduate of Tufts Divinity School and took special studies at Harvard and Columbia. He has been a non-resident lecturer at Tufts since 1921.

He came from Halifax church to Attleboro, Mass., in 1914, and has had the longest pastorate in the history of Murray Church in the latter city. During that time the membership of the church has been doubled and notable progress made in several directions.

He was one of the first directors of the reorganized local Chamber of Commerce, and of the Community Chest, first chairman of the Central Council of Social Agencies, director of the Red Cross, committee on Boy Scouts, president Ministers' Social Union, etc. He was founder, and from the first has been general director, of the Attleboro Community Fellowship, a movement recognized throughout the country for its unique educational service and civic completeness. Through this body several movements have been set going. He initiated the memorial avenue for gold star veterans, called the first in the country.

He has been actively interested in various forms of social welfare from his youth. While yet in school he was a friendly visitor in associated charities, campaigner for public school association, agitator for temperance, abolition of capital punishment, woman suffrage, peace, etc. Since then he has been active in different kinds of social work, along with other church duties, and has taken the lead in several charity, recreation, city plan, civic revival and kindred movements. He has worked for abolition of child labor, spoken at labor meetings and as campaign orator at Chamber of Commerce drives, been citizens' committee chairman in labor strike and been orator at numbers of municipal mass meetings. He has a government certificate for non-combatant war home service. He has been a social work editorial contributor.

He has been chairman of the Massachusetts State Social Service Commission since 1919, executive committee of the Massachusetts Conference of Social Work 1923-24, representative Americanization Division of State Department of Education 1917-21, vice-president Anti-Imperialist League of America from 1899, Vermont Government Delegate to World's Peace Congress 1904, president Vermont and Quebec Y. P. C. U. 1905, director Nova Scotia Children's Aid Society 1909-14, Committee Canadian Peace Centenary Association 1912-14, Canada East Superintendent 1912-14, director Open Forum National Council 1917-21, committee on National Co-ordination of Community Associations 1919-20, director community education in Public Welfare Commission of Universalist General Convention 1921-23, etc.

He is a charter member of the American Association of Social Workers, National Religious Education Association, American Child Health Association,

Universalist Order of Comrades, International Congress of Free Christians and Other Religious Liberals, American Flag Association, World Alliance for International Friendship through the Churches, etc.

He is a member of the American Association for the Advancement of Science, American Academy of Political and Social Science, American Historical Association, American Political Science Association, American Sociological Society, American Pageant Association, American Federation of Arts, National

CHARLES H. PENNOYER

Conference of Social Work, Drama League of America, National Education Association, National Playground and Recreation Association, Boy Scouts of America, National Community Center Association, Anti-Saloon League, American Peace Society, American Civic Association, National Motion Picture Conference, etc.

He has had a number of flattering calls to take up general field service in different lines of civic education and social welfare, but he has regularly chosen to continue his work mainly in and from the Church as the center, and he feels a special pleasure in being called to the general work by the very denomination with which he and his family have been connected for five generations. He says he is soberly inspired with the greatness of the work. He realizes the difficulties, but he feels fully supported by a manifold faith, faith in our constructively spiritual liberalism, faith in the cause of social welfare, faith in the Universalist Church people as the ones called to give spiritual liberalism to social service and faith in the very work of the department as promising increasing rewards of vision, ability and joy. Plans will be told in the *Universalist Leader* after conference with Convention Cabinet.

THE PACIFIC SOUTH-WEST THEOLOGICAL CONFERENCE

Carl F. Henry

IT was the writer's unusual privilege to spend most of three days and evenings at the Pacific Southwest Theological Conference held recently in Los Angeles. The gathering was called by prominent ministers, teachers, and college presidents of Southern California in the interests of a rational and scientific theology. While the chairman stated that none of the speakers had been examined in advance as to his Orthodoxy it early became apparent that they had been chosen not to bolster up tottering dogmas but to stimulate the freest thought and encourage the continuing quest of truth.

The outstanding guests were Dean Charles R. Brown of Yale; Prof. Herbert L. Willet of the University of Chicago; President Ray Lyman Wilbur of Stanford University; Prof. S. J. Holmes of the University of California; and President Robert A. Millikan of the California Institute of Technology—the winner of the Nobel prize in physics in 1923. For three days and evenings these noted men gave to us frankly and bravely their best; and except for one sentence by Professor Willet that questioned the power of the Almighty to save some men from self-destruction, there was not an utterance from the platform (I missed two or three addresses) that would not have fitted perfectly into a gathering of Universalists. "From the platform." Certain superannuated ministers in the audience took advantage of every opportunity and occasionally made opportunity to protest against what they deemed to be an assault upon the very foundations of faith.

The virgin birth was avoided, but nobody talked like a Trinitarian. Dean Brown holds that Jesus was more than a perfect man, that somehow the spirit of God in him made him in a special sense the Son of God. But if any speaker thought that a person can not be a Christian unless he accepts all of the miracles, including the virgin birth and the bodily resurrection, he did not say so.

The Bible was handled just as we handle it. Dr. Robert Freeman, the Scotch Presbyterian pastor of a great church in Pasadena, said that Abraham, so highly commended in the Old Testament for his willingness to sacrifice his son at the supposed command of Jehovah, would be put into an insane asylum today. His poem on "The God Who Sees Things Through" voices an optimism so near to Universalism as to be indistinguishable from it, and it was received by the conference with enthusiastic approval. I said to Dr. Freeman that it is as good as though it had been written by a Universalist, as I surmised it was. He did not deny the "soft impeachment" and there the matter rests.

Perhaps the most significant thing about the conference is that the noted preachers and educators who called the great gathering, men representing the leading denominations and not one having any connection with the Universalist Church, invited Dr. J. Fort Newton to lead the conference. With the whole country and all churches to choose from they selected a Universalist to instruct and inspire them.

How impossible such a choice would have been a few years ago. It is gratifying to a humble representative of a Church that has pioneered what we now know as "Modernism" for many years to note that the ideas that it has advocated and defended, often at great cost, have come into general favor at last.

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THE GOD WHO SEES THINGS THROUGH

"We're going headlong in the way that is wrong,
Each man for himself and the devil for all;
We gallop along with a ribaldous song;
We're mad," so they say, "and we ride for a fall."
Heigh-ho, maybe so: but that isn't my creed:
I hold there's a God who is bound to succeed.

"Why whisper of peace in sibilant rhymes?
Why build in the clouds a fool's brotherhood?
Can't you read all around you the signs of the times?
Are you blind," so they say, "ye prater of good?"
Ho, ho, hardly so: but I see in the lead
A God who, I know, is bound to succeed.

"Aye, maybe succeed if He wreck all that is,
If He put holy angels in place of wild men,
If the nations He break with the rod that is His,
If He bury the past, and He try it again."
Ho, ho, now, go slow: for I vow 'tis agreed
That the God, who is God, by love must succeed.

Long ages with Him are but as a day,
A mountain a minute is hardly His plan,
If He take time for trees, then I guess we may say
He will doubtless take time in His making of man.
Heigh-ho, then, let's go: let ours be the breed
That works with the God who is bound to succeed.

Robert Freeman.

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MEETING OF THE BOARD OF FOREIGN MISSIONS

A MEETING of the Board of Foreign Missions was held at Universalist Headquarters on Tuesday, Feb. 5. There were present the Rev. Fred C. Leining, chairman, the Rev. Theodore A. Fischer, D. D., Mrs. Josephine B. Folsom, Mrs. Marietta B. Wilkins, the Rev. Fred Atkins Moore and the Rev. Roger F. Etz. It was voted to express to the Rev. A. Gertrude Earle, who has resigned from the Board, appreciation of her loyalty and devotion in the cause of foreign missions and regret at her inability to continue.

Dr. Fischer reported on the Foreign Missions Conference at Atlantic City. He told of the impression made by the national representatives of India, China and Japan in an appeal for help.

Consideration was given to the question of a successor to Dr. Ayres. He leaves April 6, coming home by Europe. It was voted to refer the details of this matter to the Committee on Foreign Field, consisting of Dr. Fischer, Mr. Leining and Mrs. Folsom. Other committees are: Finance, Mr. Leining, Mr. Morris and Mr. Moore; Home Base, Mrs. Wilkins, Miss Griffith and Mr. Moore.

The rest of the time was devoted to discussing ways and means of financing the work for the following year and plans for continuing educational work in the United States. The Board is convinced that the educational work carried on by the General Sunday School Association, the Y. P. C. U. and the Women's National Missionary Association is bearing fruit in the new interest shown in Japan and contributions for it.

The finance committee was directed to co-operate with the General Convention committee in raising the rebuilding fund for our work in Japan.

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DR. CROOKER ON KEIRN

To the Editor of the Universalist Leader:

I recently heard an interesting anecdote respecting Dr. Keirn which may not be known to your readers. Just before his death, the president of the Ministerial Union at Atlanta asked him to attend its meeting at which they were to discuss the topic: What can the churches do to help the convicts in the penitentiary? As a broad-minded man the president thought that Dr. Keirn would be able to make some valuable suggestions. He appreciated the invitation and went to the meeting. Just as the president was about to call the brethren to order, the pastor of the large Baptist Tabernacle—a very narrow and sensational preacher—entered the room, and, seeing Dr. Keirn, exclaimed: "I see an intruder here who represents a heretical church, and if he remains I shall leave." Dr. Keirn arose and in the most gracious manner remarked: "I am present at the invitation of your president, but the brother need not leave. I will myself retire, for he is much more needed here than I am. There is not a Universalist in the prison, but there are, I am informed, about five hundred Baptists there who need the brother's attention!"

J. H. Crooker.

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THE PARABLES OF SAFED THE SAGE

The Parable of a Cheerful Friend of Mine

I RODE one night upon the Buffalo Limited, and in the morning we arrived in the city for which the Train was named. And the Car in which I slept was crowded, for the Uppers were taken as well as the Lowers. And in the morning the Wash Room was filled with men. And most of them put on Black Neckties, but one of them put on a Red one. And one of his friends inquired of him the reason, and he said, It is because I always wear a Black One at home. And I sympathized with him, for I also have sometimes Coveted a Red Necktie.

And as we were packing up our Belongings to get out, one of them looked at a Package which he had, and said, One of the Corks must have come out.

And another said, Can we not get away from the smell of it even here?

And he said, It is a new Improvement, and I make it myself; and I brought some Samples to hand to the boys at the Convention.

And I also had smelled it, and it was not Booze. It was Embalming Fluid.

And I went to Mr. Statler's Big Inn, and I found all my fellow travelers lined up at the Desk. And I beheld them as they met and conversed together, and one of them from Dallas, Texas, introduced another from Muskegon, Michigan, to another from Hannibal, Missouri. And they were a well-looking, well-behaved body of men, but remarkably cheerful and courteous.

And I said, This is not a Convention of Ministers.

So I guessed again. And I guessed right. And in their Convention Hall in the Inn were samples not only of Embalming Fluid, but Pictures of the Latest Thing in Coffins, which no Undertaker calleth Coffins, and new ideas in Funeral Accessories. And they were not as Noisy as a Bunch of Ministers, but they were as Gentlemanly, and they were remarkably Cheerful. And I said unto myself, I wonder if it can be true that those men are least terrified by Death who ever look Death in the face, and if those see Life least fearfully who do not run away from the grim facts about the end of it.

Now I did not attend the Convention, having other Fish to fry, but for two days I boarded with Mr. Statler, and I met the Undertakers in Convention assembled as they rode with me in the Elevators, and we met in the Corridors, and they were ever Courteous and Cheerful but never Boisterous. They laughed not so loud as Ministers away on a trip, and their smiles had a certain Restraint, but they were none of them Sad Men.

And a while after this, I had a discussion. And one man inquired, saying, What man is the Foremost Exponent of Progress?

And one answered, The Scientist, and another, The Editor, and another, The Teacher.

And when they came to me, I said, Consider that friend and exponent of Progress, the Undertaker.

And they thought that I jested.

And I said, Who was it that discovered the Circulation of the Blood?

And one said, It was an eminent man named Harvey.

And I said, Harvey made one other discovery also. He discovered that after he had discovered the Circulation of the Blood he was never able to convince any man of the truth of his discovery who was more than Forty Years Old.

And they said, Thou art sure right. And there is great need that this self-same Exponent of Progress shall get busy in the several neighborhoods wherein we reside.

* * *

NORTH CAROLINA BANISHES EVOLUTION

The North Carolina State Board of Education, headed by Gov. Cameron Morrison, to-day (Jan. 23) voted against the teaching in the public schools of this state of any form of evolution which makes it appear that man descended from any of the lower order of animals, monkeys or anything else. The Board's stand was embodied in a vote to bar from the list of biologies to be adopted by the state high schools all text-books which in any way intimate an origin of the human race other than that contained in the Bible.

"Evolution," says Governor Morrison, "means progress, but it does not mean that man, God's highest creation, is descended from a monkey or any other animal. I do not believe he is, and I will not consent that any such doctrine, or intimation of such a doctrine, shall be taught in our public schools."

North Carolina is made up of over 300,000 Baptists, 200,000 Methodists, and a proportionate number of other evangelical Protestant denominations. Most of them might be classed as fundamentalists.

There have been murmurings against the teaching of evolution in the public schools, but to-day's action at least bars that form of evolution which might be construed to teach anything contrary to the Biblical account of man's creation by Almighty God.—*New York Times.*

MARTYRDOM FOR SCIENCE

If we honor a man for conspicuous courage in a battle of an hour shall we not honor one for invincible bravery sustained throughout a conflict of twenty years? If freedom has her heroes, if religion has her martyrs, no less has science her martyrs and heroes.

To the names of those who have been applauded for their self-sacrifice let us add the name of Reginald Blackall, who at the age of forty-one has lost both hands in consequence of his devotion to duty for more than twenty years as radiographer at the London Hospital. When he began in 1900 to handle those "X-rays" discovered by Roentgen in 1895 their dangerous character was known, but not the present methods of protecting the workers from injury. Several men had been crippled and one had died. But Blackall realized the exceeding importance of continuance of research. He saw the value of a surgeon's use of the rays for diagnostic purposes and surmised the possibility of their curative properties. X-ray dermatitis, inflammation which destroys the skin, attacked him, yet when in 1920 his colleagues advised him to discontinue work he asked permission to still attend at the hospital at least in an advisory capacity. The disease he had contracted pursued its course. It necessitated the amputation of his left hand last February and of his right hand last August.

The Carnegie Hero Fund trustees have awarded Mr. Blackall 75 pounds a year and the London Hospital committee has put him on full pay for life. These are just acknowledgments of his beneficent and sacrificial service. There can be no adequate compensation for his bodily loss. But he enjoys a higher gain. His work has placed his name upon the roll of those brave souls whom we all admire and love because of their willingness to endure suffering for the sake of humanity.—*Boston Herald.*

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THE CHURCH AND THE DEFENSE OF WAR

Writing in the *Christian Advocate* (New York), Bishop McConnell describes his experience in addressing forums, particularly Cooper Union, New York. After alluding to the common notion among radicals that the Church is a creature of vested interests, the Bishop says: "Another problem which came up at Cooper Union—in fact, which always comes up—is the relation of the Church to war. This is the hardest nut to crack at any forum meeting. Never does the defense of war seem more futile to me than when I am trying to explain the attitude of the Church to a group of forum questioners. All seem inclined to admit the validity of the self-defense argument, but some quick mind points out that in modern warfare attack is the best defense, and that waiting till the other side strikes first is hardly self-defense at all, but rather self-surrender. The statement that the Church is a thoroughly human institution, in the sense that it is made up of thoroughly human beings who often feel forced to fall away from an ideal admittedly beyond their present realization, is the argument listened to most respectfully. Try, however, to put Jesus at the head of marching hosts, or to clothe him in a uniform of khaki, and you are likely to break up the meeting. There is something inspiring in the way the radical groups resent the claim of the sanction of Jesus for any scheme which calls for any warlike aggression whatsoever."—*Federal Council Bulletin.*

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A WILLING SACRIFICE

"Mamma," said little Elsie, "I do wish I had some money to give you for the poor children."

Her mother, wishing to teach her the lesson of self-sacrifice, said: "Very well, dear; if you would like to go without sugar for a week I'll give you the money instead, and then you will have some."

The little one considered solemnly for a moment and then said: "Must it be sugar, mamma?"

"Why, no, darling, not necessarily. What would you like to do without?"

"Soap, mamma," was Elsie's answer—*Boston Transcript.*

Home and Children

THE FINAL THOUGHT

Which way are my feet set?
Through infinite changes yet
Shall I go on,
Nearer and nearer drawn
To Thee,
God of Eternity.
How shall the human grow,
By changes fine and slow,
To Thy perfection from the life—dawn sought?
What is the highest thought?
Love! Faith is born of it!
Death is the scorn of it!
It fills the earth and thrills the heaven above:
And God is love,
And life is love, though we heed it not,
Love is the final thought.

Maurice Thompson.

* * *

MARY ANN'S PARTY

"TO-DAY," said mother to Mary Ann, "is your birthday, so we will have a little party. I shall order some ice cream and make a sponge cake, and Rosie will make some lemonade and sandwiches. You may run over and ask Johnny and Alice and Beth and Delight to come at three o'clock, and when it is time for supper we will spread it under the apple tree."

"Goody, goody, goody!" sang Mary Ann. She stopped hugging her birthday doll, put on her hat and skipped down the street. It was a lovely day and her own birthday!

When she came back her mother had mixed the cake. It was in the oven and smelled delicious. "You were gone a long time," she said to Mary Ann. "Did you stop to talk?"

"Yes, a little," Mary Ann replied. She looked troubled. Once she opened her mouth as if she were going to say something, but then she stopped.

Mother hurried about the kitchen, cutting bread for the sandwiches and mixing the cream and sugar for the pink frosting. Rosie, the kind, plump girl who helped with the work, was squeezing lemons and oranges in the pantry. The air was full of delicious smells.

Mary Ann sat on a chair in the kitchen and looked thoughtful. Once or twice she raised her eyes to her mother in a rather troubled way.

"What is the matter?" asked her mother. "Don't you want to have a party?"

"Oh, yes," Mary Ann answered quickly.

"You seemed to be so happy when you went out," mother said to her. "But when you came back your feet just dragged across the grass. Don't you feel well?"

"Oh, yes, I feel well," sighed Mary Ann.

"Then you must help, dear," mother said. "There is a great deal to do. You may fold the napkins. Let me see; Alice and Johnny and Beth and Delight; that will make five."

"Mother—" began Mary Ann.

But mother had gone into the pantry and did not hear her. She came back with a pile of sliced bread on a plate. "I guess I had better make at least twenty sandwiches," she planned.

Suddenly Mary Ann burst out crying. She covered her face with one of the paper napkins and made such a noise that Rosie came running in from the pantry to see what had happened. Mother put her arms round Mary Ann. "Now!" she said. "Tell me what the matter is. I knew there was something the minute you came in."

"Oh, it's awful," sobbed Mary Ann. "You won't like to hear it."

"It is more awful not to know," said mother kindly. "And maybe it is not so bad as you think."

"I don't know what you will say to me," wailed Mary Ann. "I don't know what you will think. I'm afraid I shall be punished."

"Mary Ann," mother said solemnly, "if you have done something wrong, the best thing you can possibly do is to tell me bravely right away what it is. Come, now. One, two, three—"

"I asked Johnny and Beth and Alice and Delight to my party," said Mary Ann between sobs. "Then—it was such a lovely day—and they looked so happy to be asked and I felt so glad too—that when I met Meg and Peggy and Dicky Burns down on the corner I asked them tooooooo! They were so deeeeeeelighted, mother, that I went over to Mrs. Burns's and invited Dodo and the twins. Then there were a lot of children coming back from the wading beach: Fred and Margerie Fisher and Peter and Bob and Ruth and Patsy and Esther and Mary and Jane and Eliza—and a lot of others —I—oh, booooo-hoo-ooooo! I've forgotten just how many. And I—oh, it's awful!"

"Go on," mother told her. "Don't stop to cry. How many other children did you meet? Have you told me all of them?"

"I think so," wailed Mary Ann, "but I don't remember! Oh, yes; I met old Mrs. Perkins's fat little granddaughters, who are visiting her, all three of them, and I asked them—Oh, oh, mother! Are you going to punish me?"

Mother laughed. "Not on your birthday," she said. "Besides I doubt if I have time."

She and Rosie looked at each other. Rosie began to giggle. "There must be at least twenty-five coming," she said. "Well, Mrs. Plummer, it's fortunate I baked yesterday. There's plenty of bread for sandwiches. And I'll call up Dorner's if you want me to and order more ice cream. I'll stir up a couple or more sponge cakes. Mary Ann will go get us some more lemons, won't you, Mary Ann?"

"Oh, yes," sobbed Mary Ann. "I'll do anything!"

"Rosie!" said mother, "you are a good girl."

Then they all set to work in earnest.

Promptly at three o'clock in the afternoon the yard began to fill with children. Mother thought she had never seen so many at once. It looked like a Sunday-school picnic. They played games and watched the new brood of chicks till it was five o'clock. Then they had the party under the apple tree, and everything tasted perfectly delicious.

When they went home there was not a single child who forgot to tell Mrs. Plummer that he had a good time—even the twins, who were usually rather thoughtless.

Then Mary Ann threw her arms round her mother's neck. "You are the best mother in all the big wide world," she said, "and I am the worst child. Oh, I will never, never, never do such a thing again even if I have a hundred birthdays." And she never did.—*Miriam Clark Potter, in Youth's Companion.*

* * *

A WALK IN SLEEPY HOLLOW

Fanny Runnells Poole

One lovely afternoon last summer I visited the far-known cemetery of Sleepy Hollow near the village of Concord, Massachusetts. The sky wore a blue of velvety and transparent softness, the breeze came bringing now and again the cheerful music of bobolinks, and the fragrance of many shrubs in their first profusion of bloom.

Being a stranger, I took the first large entrance giving upon the newer and greater part of the cemetery. The older part was my destination, where members of a distinguished literary circle had been laid to rest.

One of the busy gardeners directed me to keep to the right. Soon I came to the Melvin Memorial on a reposeful lower level dividing the new from the old precinct of Sleepy Hollow. This design is of classic white marble, having two ample seats facing each other, with a wide panel at the back of the floor-space containing appropriate symbolic figures carved in high relief.

Going up a hill I came to the grave of Henry D. Thoreau in the Thoreau family lot, marked by a gray stone, simple and austere. One tall commanding pine intoned the "low sound of the sea"—most fitting, when one remembers that this tree was a favorite with the naturalist and one he loved to write about. Thus, in an essay: "The pine stands in the woods like an Indian untamed, with a fantastic wildness about it, even in the clearing. If an Indian warrior were well painted, with pines in the background, he would seem to blend with the trees, and make a harmonious expression. The pitch pines are the ghosts of Philip and Massasoit."

When Thoreau was not traveling and camping in the wilderness of Canada and New England he lived often as a recluse in a hut near Lake Walden. Concord people pronounce his name like the word *thorough*, although many authorities give the accent upon the second syllable.

Resuming our walk, a few steps bring us to the plain marble tablet inscribed "Louisa May Alcott, 1832-1888." Fresh wreaths and vases of flowers had been placed here. The grave of her sisters and of her father, the philosopher Alcott, are in this tree-shaded enclosure.

Again a few steps to the right and we reach the beautiful Emerson enclosure. The eye is first directed to the grave of the celebrated essayist, poet and philosopher, whereon is a massive boulder, of pink opaque quartz above, shaded into yellow, white and brown tones below. The colors are mellow and harmonious. On the bronze base we read:

Ralph Waldo Emerson
Born in Boston May 25, 1803
Died in Concord April 27, 1882.
The Passive Master Lent His Hand
To the Vast Soul That O'er Him Planned.

The quiet memorial to Mrs. Emerson, a grey and glossy slate it appeared, is remembered as recording the most beautiful and deeply moving tribute I have ever seen in the cemeteries of England and America. It is said to have been written by the son, Hon. Edward Emerson, and it may well be treasured by those to whom the true old-fashioned home ties are ever dear. On the stone is read:

Lidian
Wife of Ralph Waldo Emerson
Daughter of Charles and Lucy (Cotton) Jackson
Born Sept. 20, 1802 close by Plymouth Rock, as
she loved to remember. Died Nov. 13, 1892 in Concord.

On the reverse side is engraved:

Lidian Emerson
In her youth an unusual sense of the Divine
Presence was granted her and she retained through
life the impress of that high communion. To her
children she seemed in her native ascendency and
unquestioning courage a Queen, a Flower in elegance
and delicacy. The love and care for her husband
and children was her first earthly interest, but with
overflowing compassion her heart went out to the slave,
the sick and the dumb creation. She remembered them
that were in bonds as bound with them.

There are other memorable tributes and shrines in Sleepy Hollow, but these words rested as a benediction on the devotions of the afternoon. We love to roam, betimes, in the silent places of the departed. Yet only the sacred dust is there. We would follow the good and great to the utmost borders of the finite world. Nor can human affection do more, until, upborne by a working faith and consoled by a deathless hope, we reach the country of Saint Paul's vision, where "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him."

* * *

HOW THE APOCALYPSE GOT ITS NAME

Touring about the interior of China in a shovel-nosed houseboat is a lively and unusual experience. So at least we gather from Mr. Harold Speakman's "Beyond Shanghai." This extract from that entertaining book describes the beginning of the voyage and the giving of a name to the craft:

From the water on both sides of the houseboat rose the mingled sounds of vigorous river traffic. Junks, barges and cargo-bearing houseboats lay moored in endless progression against the jetties or, stirred to action by the rhythm of the great finlike oar at side or stern, moved along the crowded waterway toward their destinations, bearing ponderous loads of hemp, bean cakes, wicker baskets and matting. Others carried mixed cargoes of pigs, poultry and garden vegetables, and still others were loaded down with great brown earthen jars quite large enough to have housed any two of Ali Baba's stoutest gentlemen.

Napoleon—no other name suited the houseboat's *lowdah* so well—and his two sons, one large and one small, stood in the bow, armed with long bamboo poles to prevent any possible intrusion of bridgewall or passing river craft. Feeling a slight though regular undulation of the boat, as if some one in the stern were propelling it with an oar, I looked round the end of the cabin toward the rear deck to see who the fourth boatman might be. At the long oar in the back stood two women, trousered, it is true, but indisputably women! "Boatmen" was evidently a generic term in Napoleon's vocabulary!

Later in the day I ventured a mild protest to Ah Chow, not that I objected particularly, but—

"Old man have got wife, have got daughter," explained Ah Chow. "Everybody live houseboat. What can do?"

"But the old man said, 'Four boatmen,' didn't he?" I inquired.

With wrinkled brow Ah Chow began to count on uplifted fingers. "Old man, he one boatman; big son, he one boatman; litty son, he one boatman." He hesitated, and his eye roved, troubled, to mine.

"Yes," I encouraged him, "that makes three boatmen."

"Old man say," continued Ah Chow resolutely, "two lady, she make one boatman!"

After that there was only one name for a houseboat with its "four boatmen" and its astonishing revelations. I called it the Apocalypse.—*Youth's Companion.*

The W. N. M. A.

Conducted by Mrs. Ethel M. Allen, 411 Glen Echo Circle, Columbus, Ohio

THE SPIRIT OF POWER

"O Thou, by whom we come to God,
The Life, the Truth, the Way,
The path of prayer Thyself hast trod;
Lord, teach us how to pray."

* *

DAY OF PRAYER FOR MISSIONS

Friday, March 7, 1924

* *

ANNUAL MEETING OF THE FEDERATION

The Federation of Women's Boards of Foreign Missions, held in New York City, Jan. 5-7, was one of unusual power. Delegates were present from thirty-one Boards. The high spots in the meeting were the reports on the completion of the Union College Campaign, on the Federation of the Christian Women of the World, on Law Enforcement, and on the proposed opening of a new Summer School of Christian Internationalism.

The Campaign Committee that raised the three million dollars for the seven Union Christian Colleges of the Orient, presented its final report, as interesting as a novel. In fact, it is the story of a big adventure in international friendship.

Sunday afternoon a real Mass Meeting was held in the Madison Avenue Baptist Church, in the interest of the proposed Federation of the Christian Women of the World. Robert E. Speer gave a wonderful address on the limitless and undivided sovereignty of Jesus Christ in the whole field of human life.

Mrs. Peabody laid before the audience the proposition that all the Christian women of the world should be affiliated in the interests of world peace, of law enforcement and of fellowship and Christian training for women and children.

Messages were received from the Oriental nations through the lips of Oriental women, Miss S. Sorabji of India; Komoriya San of Japan; Miss Kyung Shien Sung of China; Mrs. Emerich representing the women of the Near East.

The following day plans were made to inaugurate the Federation of the Christian Women of the World, by the printing of a quarterly bulletin that should go to the women of all lands.

On Monday a great meeting was held under the auspices of the New York Committee for Law Enforcement, in the Town Hall. Owing to the Federation's part in bringing about the organization of the Women's National Committee for Law Enforcement, of which the New York Committee is a branch, the delegates to the Federation were given special reserved seats.

The addresses of the evening were given by Colonel Hayward, the Federal District Attorney of New York City, and Mrs. Mabel Walker Willebrandt, who is the federal officer in charge of the enforcement of the prohibition law. Both gave clear and informing and convincing arguments.

Perhaps the most important happening of the annual meeting was the invitation received from the president and trustees of Vassar College to hold an Institute of Christian Internationalism at Vassar College for ten days next summer, June 14-24. The invitation was enthusiastically received and accepted, and a committee appointed to make arrangements. Its purpose will be to train leaders in the missionary enterprise, and to stress right international relations as a part of the Christian program. There will be mission study classes, lectures, normal training classes, and Bible study. Women of other countries will be present. The number is limited to one thousand. Mrs. Peabody of the Federation was asked to convene this committee.

Mrs. Peabody declined to serve as president for a second year, and Mrs. E. H. Silverthorn of New York City was elected in her place.

Sunday School Search Lights

The address of the General Sunday School Association of the Universalist Church is 176 Newbury Street, Boston, Mass.

GOOD CHEER IN NEW YORK

Two "Little Journeys" Reveal Progress and the Prospects of Progress in the Empire State

"What does the field worker do in addition to eating church suppers?" By this question a lady expressed a curiosity that no doubt is quite general. She was quite right in supposing that the frequent ecclesiastical repast is a part of the traveler's good fortune—for instance—during my recent New York trip covering thirteen days I feasted seven times on that well-known, best-in-the-world cooking that is served only in the dining rooms of Universalist churches.

As a matter of fact, however, our representatives do have some privileges besides the gastronomic. They get acquainted with our workers, something highly important if we are to serve intelligently and efficiently, they learn about the Sunday school rooms and equipment, they find what the relationship is between the parishes and the agencies for religious education, they go into the homes of superintendents, ministers, church trustees and other important people and endeavor to give the encouraging and helpful word, they preach and speak in season and out of season, they distribute vast amounts of literature, they advertise the co-operation of the General Association, they hold conferences for intimate discussion of the problems by which local schools are perplexed. Not one goes with the spirit of "an expert" but all desire to be sympathetic, useful friends, distributing the good ideas gained from careful study and from contact with many successful workers.

In such spirit Miss Mary Slaughter and I accepted the invitation of the New York State Association to visit a considerable number of the schools in its territory. As the young lady has a fur coat and I have none, she took the northern part of the state and I took the southern—the southern where it happened to be ten degrees below zero, where the air was filled with crystals as sharp as razors and where the wind blew a hurricane.

We found the people smiling. In not a single case were faces long and voices doleful. In not a single case was there failure to report genuine progress.

Here are some details: Cooperstown—new superintendent, one of the most gifted and influential men in town; loyal band of assistants; pastor needed and greatly desired. Oneonta—school persisted three years without a pastor; saved the parish; now growing rapidly in every way with Rev. J. A. Judge as an enthusiastic leader. Morris—illustration of "perseverance of the saints;" after pastorate of twenty-four years, Rev. F. G. Leonard and his people doing aggressive work. Binghamton—school advancing; greatly crowded; hopes of parish house; week-day religious education in partnership with Congregationalists, Baptists and Methodists. Cortland—new superintendent and pastor being supported in forward movement; Chicago lessons used. Hornell—practically a new school; gain in year from three to sixty-three members. Nunda—beautiful new Sunday school room with increasing membership to enjoy it. Perry—advance, of course, with the ex-president of the New York Association, the present president and their six first-class children. Rochester—one of our largest schools and one of our best superintendents; strong in adult classes; more room to be provided soon with a Sunday school building in prospect; director of religious education probable. Victor—Rev. N. L. Lobdell leading a loyal band; eager questioners; school with honorable history which will be maintained. Bristol—fine rural school which includes Miss Leah Wheeler, the state secretary; ready to welcome new pastor, Rev. G. H. Campbel. Canandaigua—true blue Universalists conducting good school in spite of disadvantage of a hired building and of afternoon sessions; standards made influential, generous in giving.

(*To be continued*)

Young People's Christian Union

THE LAST LETTER

This is the last day on which I can sign my name over the title of Director of Young People's Work. Four and a half years ago to-day at the Ferry Beach Convention, I assumed this office, and began the task which has been such a great delight to me. And first of all and most of all, I want to thank those whose help, advice, encouragement and co-operation have meant so much in bringing about whatever success has come.

The officials of our General Convention and of all our denominational organizations have always been ready to do everything possible to advance the interests of the young people of the Church. Even when there have been differences regarding method, the purpose has been uniformly the same. And that common purpose, to advance the work of Christ and his Church, has made it easy to work together. The young people of the Universalist Church have been fortunate in having in positions of denominational leadership men and women who believe in young people, and are eager to give them opportunities for self-expression and self-development, even when these do not follow the lines chosen by the older generation.

Then there are the young people, the members of the Young People's Christian Union, from the leaders who are or have been on the Executive Board and in similar positions, to the rank and file who are just beginning to take upon themselves the duties and responsibilities of Christian Union work. To work with them and for them has been a delight from beginning to end, even when I wanted to spank some of them, and even when some of them wanted to spank me. The ready responsiveness and eager enthusiasm, combined, as it has been in most instances, with thoughtful consideration and faithful persistence, has made the work not easy but delightful, and a constant challenge.

Not least among the delights of this position has been the weekly opportunity to talk with the *Leader* family through this page about some of the problems and achievements of the young people, and about our Church, viewed from the standpoint of the young folk who are tremendously interested in it and its welfare. If this page has served to promote a better understanding of the young people on the part of the Church as a whole, if it has served to remind the Church that the young people are neither an appendage nor a future asset, but a very vital part of the Church of to-day, even if they are not yet in positions of authority and leadership, and if it has served to make us better acquainted with our denominational family through accounts of visits to different parts of our Zion, it has served its purpose.

To-morrow I take up officially the duties of State Superintendent of Churches here in Maine. I shall keep on traveling and visiting around, even if in a more restricted territory. And I shall keep on telling the story of those visits to our folks, but in the *Universalist Banner*, the monthly organ of the Maine Universalist Convention. In this connection I am reminded of what Dr. Bisbee used to say should be graven on his stone in place of an epitaph: "Here lies the Editor of the *Universalist Leader*, the best religious weekly in America, subscription price two dollars per year, payable strictly in advance." Perhaps I may add that the subscription price of the *Banner* is fifty cents per year, or, in combination with the *Leader*, $2.25.

So the Director says farewell to the readers of this page, feeling sure that they will continue their interest in the Y. P. C. U. and in the young people of the Church. For only as there is a better understanding between age and youth, a combination of experience with experiment, of wisdom with enthusiasm, can our Church, and the Kingdom of God, prosper and grow.

* *

NEXT THINGS IN THE Y. P. C. U.

During the remainder of the convention year, which ends on the last day of June, and particularly in the period between Young People's Day and Easter, a large share of the attention of the Union will be devoted to the membership campaign planned at the mid-year Board meeting. This is not to be a contest to see which team or what Union can show the largest gain; it is a sane but strenuous effort to enroll in the Y. P. C. U. every one who rightly belongs there: all of those, that is, who have reached high school age and who are still young people. There is no hard and fast line drawn, but the classification of the church school is indicative of what is meant: there the young people's department includes those up to twenty-four.

In this effort they should have the earnest co-operation of the whole Church. There are some young people who can best be secured as members of the Union by their fellows; there are others who will need the encouragement, and sometimes the persistent urging, of older people to whom they look for guidance: parents, church school officers and teachers, ministers and others. Frequently a minister has achieved a greater success so far as advancing the work of the church and of the Kingdom of God is concerned when he has helped to add a new member to the Y. P. C. U. than when he has secured a new member for the church.

There are many churches in which there is now no Y. P. C. U. organization, although the number is slowly decreasing. In these places there should be a definite effort on the part not only of the young people, but of the older ones as well who are interested in the future of the church, to bring about the organization of a local Union there. The officers of the Union have organized to help in this work in the absence of a Director, and while visitation may not always be practicable, many forms of assistance can and will gladly be given. The country has been divided as follows:

In general charge of the campaign, the president, Rev. Ellsworth C. Reamon, Church of the Redeemer, Minneapolis, Minn.

New England and eastern Canada, Mr. Earle C. McKinstry, 1001 Main St., Worcester, Mass.

Middle Atlantic States, Mr. Robert M. Rice, 11 College Ave., Canton, N. Y.

Ohio, Kentucky, the Virginias, Michigan, and Ontario, Mr. Russell S. Smith, 1717 South 7th Ave., Maywood, Ill.

Illinois, Indiana, Wisconsin, Miss Grace Nash, 830 Lincoln Ave., Cincinnati, O.

Southern States from North Carolina to Texas, Mr. Edgar T. Williams, Chestnut and West First Sts., Chattanooga, Tenn.

States west of the Mississippi, except in the South, Miss Marion A. Griffith, 3841 Second Ave., So., Minneapolis, Minn.

Write to them and they will be glad to help.

* *

WHAT YOUNG PEOPLE THINK

The young people of to-day are thinking in world-terms more than ever before. They are not afraid of that which is high, or big or difficult. They purpose to attack the world's problems, and their hopes are high for a solution. At the New York Y. P. C. U. Convention a short time ago one of the young men who is preparing for our ministry said, "We'll codify international law; we'll have a world court; we'll outlaw war." And later on he said, "We'll bring about a union of the Universalist Church with other liberal groups."

Whatever we may think about the practicality, or advisability, of any of these, we can not but admire the spirit of faith and courage which leads the young people of to-day to think and to speak and to act in ways that they hope will lead to a better world in which liberal Christianity shall be a greater and more efficient influence.

May blessings rest upon the heads and hearts of the young men and women of the Universalist Church, who are not afraid.

Stanley Manning,
Director of Young People's Work.
Bangor, Me., Jan. 31.

* *

We've all got to go to school, I expect, and we don't all get the same lesson to learn, but the one we do get is our'n, 'taint nobody else's, and if it's real hard, why, it shows the teacher thinks we're capable.

Rose Terry Cooke.

Among Our Churches

Church News and Interests

PERSONALS

Rev. Delmar E. Trout of Springfield has been elected president of the Springfield Ministers' Association.

Rev. Ashley A. Smith of Bangor, who is a probation officer of that city, recently spoke before the Tarratine Club on the needs, purposes and ideals of the Juvenile Court and probation system.

The address of Rev. George A. Gay is now 1700 Kirby Ave., Chattanooga, Tenn.

Colorado

Denver.—Rev. H. H. Niles, pastor. On Sunday, Jan. 27, the installation of the pastor was held. The clergymen who took part in the service were the Rev. Roger F. Etz, Secretary of the General Convention, Dr. John Smith Lowe, General Superintendent, and Rev. Percy Chandler Ladd, pastor of Plymouth Congregational Church, who represented the Ministerial Alliance of Denver. On Monday evening a banquet was arranged for the people of the church to meet Dr. Lowe and Mr. Etz.

District of Columbia

Washington.—Mr. Wm. Nobbe and Miss Grace Bradnack, representing the Y. P. C. U., assisted Dr. Rice in the service on Young People's Day, Mr. Nobbe making an address on the ideals and achievements of the Y. P. C. U.

Illinois

Peoria.—Rev. B. G. Carpenter, pastor. Mr. Carpenter and two lay delegates attended the Conference in Chicago, Jan. 21, when Dr. Lowe and Mr. Etz set forth the present plans of the Board of Trustees in working out the decisions of the General Convention. The local church had adopted the five per cent assessment plan and will continue the Memorial Church canvass started some time ago. We are enjoying a season of considerable activity and fine interest. Dr. Carpenter has been engaged for another year (the eighteenth) and all departments of the church are united on certain definite "objectives." Sunday, Feb. 3, seven new members were received into the church.

Maine

Rumford.—Rev. Allen Brown, pastor. The annual meeting which was held Jan. 8 followed a bounteous parish supper. Reports indicated a prosperous year with good prospects for the future. The Mission Circle realized $25 at a recent cake sale. The trustees have installed a new furnace. Rev. R. W. Rowland of Mexico, Me., gave us an illustrated lecture on Young People's Day under the auspices of the Y. P. C. U. A father and son banquet was held in our church Jan. 29, our Ladies' Aid catering to 150.

Pittsfield.—Rev. Frank L. Cann, pastor. A reception to the new pastor and his wife was held in the church parlors Friday evening, Jan. 18. The parlors were decorated with flowers and an orchestra of three pieces furnished music. Mr. and Mrs. Cann were assisted in receiving by Mrs. Alice Stitham, president of the Ladies' Aid Society, Mr. John Lindsey, president of the board of trustees, and Mr. Fred Lane, president of the Men's Club. A program of music and readings was given, and girls of the Clara Barton Guild and the Junior Guild served refreshments. Church attendance during the winter months has increased. The Sunday school, under the leadership of Miss Florence Buxton, has a good attendance, having reached the 120 mark. Plans are being developed for a winter picnic in the interest of the scholars whose attendance has been regular. The primary class under the care of Mrs. T. E. Getchell numbers thirty-six, and is growing steadily. The Ladies' Aid, Mrs. Hollis Stitham president, gave a sale and dinner in December, which netted over $600. At a recent meeting it wss voted to install a new steam-heating plant in the parsonage and the work is now in progress. An excellent feature of their winter's activities is a house to house canvass of the town, by districts, and by friendly visitors, under the supervision of Mrs. Nellie Hunnewell, to learn of the church affiliations of all the residents, discover the boys and girls available for Sunday school, and also report to headquarters all cases of sickness, or other conditions calling for special neighborly consideration. The main elements of this plan of activity will be continued as part of the regular work of the society. The Clara Barton Guild holds meetings regularly, and interest is good. The society recently turned $6 into the church treasury. There is a newly organized Men's Club, Mr. Frederick W. Lane president, which is the largest men's club among the Universalist churches in Maine. At a recent meeting of the club over seventy men sat down to dinner. Readings were given by Prof. Mark Bailey of the University of Maine and there was an address by F. H. Holley, speaker of the House of Representatives. The Men's Club recently voted to install a new heating plant in the church.

Massachusetts

Franklin.—Rev. R. K. Marvin, D. D., pastor. The nineteenth anniversary of the beginning of Dr. Marvin's pastorate in Franklin was observed at 5 p. m., on Sunday, Feb. 3, by a beautiful and impressive candlelight service. The pulpit has been refurnished by members of the church. The furniture is of mahogany, upholstered in maroon velvet, with altar cloth and communion cover of the same color, embroidered in Roman gold. In the morning the communion service was held. The new junior department of the Sunday school, in charge of Miss Hope Lincoln, is growing rapidly.

Michigan

Concord.—Rev. William Couden, pastor. This parish was organized Jan. 30, 1854. The editor of the local newspaper is publishing a series of historical articles prepared by the pastor. On Sunday afternoon, Feb. 3, a special service commemorating the seventieth birthday of the organization was held. Two excellent new members were received. Plans are afoot for aggressive and intensive work in the near future.

Horton.—At the regular celebration of holy communion on Sunday evening, Feb. 3, four new members were received, two of them fine young men. It was all a joyous surprise to the pastor.

Manchester.—The death of Mrs. S. Maria Spafard removes one of the most loyal and zealous lovers of our church. Until the death of the church at Manchester she was its foremost member. Since that sad event she has been a member of the Convention Church of the state of Michigan. Her funeral was held at her home Feb. 1, and Rev. William Couden of Concord officiated.

Minnesota

Minneapolis, Tuttle Church.—Rev. John M. Foglesong, pastor. All church societies are growing in members and enthusiasm, and we are looking forward with joy to the year's work. Young People's Sunday was fittingly observed, the services being conducted by the young people. Excellent addresses were delivered by a young man and a young woman from both the Senior and Junior Unions. At the close of the services the pastor christened four and received twelve people into the church.

Rochester.—Rev. E. M. W. Smith, pastor. Tuesday evenings at 7.30 Mr. Smith gives addresses, usually historical. Our ladies are active as usual. Many all day sessions of the Social Circle have been held where picnic lunches were served with gentlemen and young people invited, in preparation for the annual event of our bazar and supper. This gained the reputation of being the best supper and finest display of goods at a bazar of any of the many held in the city this year. Proceeds were about $500. The annual meeting of the board and church members was recently entertained at the home of Mr. and Mrs. J. H. Kahler, where all present, between forty and fifty, sat down at one time to supper. After supper reports from all branches of the work were given. A committee was appointed at this meeting to canvass for the purpose of interest-

ing more of the liberal minded, both Unitarian and Universalist, in church attendance. To our minister has fallen the lot of superintending the canvass for the Near East and European relief. The city is so divided that every house will be visited. Our minister attended a conference of the State Board in Minneapolis where plans were made toward reviving interest in the St. Paul church.

Rhode Island

Harrisville.—Rev. Arthur M. Soule, pastor. During January Mr. Soule preached a series of sermons on the articles of Universalist faith, showing the difference between the liberal and fundamentalist point of view. Outsiders have been coming in to hear these sermons and have expressed pleasure in being privileged to hear for the first time in their lives the real differences between the orthodox and liberal viewpoints. Sunday, Feb. 3, marked the commencement of the third year of the present pastorate and on this occasion the new church hymn books bought by the Ladies' Aid Society were dedicated with appropriate services. Sunday, Feb. 10, we entertained the G. A. R., Relief Corps and Sons of Veterans of Rhode Island and the local troop of Boy Scouts of which Mr. Soule is the Scoutmaster. The pastor took for his subject "The Heart of Lincoln," dealing with the strong traits of character possessed by the martyred President. A portion of the service was also given over as a memorial to the late President Wilson. Just now all are at work raising money for the painting of the church. Monday evening, Feb. 11, Miss Mary Slaughter, representing the General Sunday School Association, gave an address on Sunday school work, following a supper which was served by the Onward and Upward Class, of which the minister is the teacher. Our Sunday school is now striving for the higher efficiency goal in the standards established by the General Sunday School Association.

Tennessee

Chattanooga.—Rev. George A. Gay, pastor. The trustees have voted to sell the parsonage which has been occupied for several years by Mr. Gay, and to purchase the lot next west of the church on Main St. It is the intention to start a parsonage fund and to it add annually until sufficient is accumulated to erect a parsonage in harmony with the design of the church. Mr. Gay was fortunate enough to secure a house only a short distance from the church, and the Southern Universalist Young People's Institute will enjoy the same hospitality in the new as in the old location.

Vermont

Brattleboro.—Rev. E. P. Wood, pastor. The 74th annual fair was held Jan. 24. The fair this year was an Oriental Bazar. Booths represented different nations with ladies in appropriate costume. There was a large attendance. The entertainment consisted of a Chinese dance by a group of small children, and solos of India, Japan and China. It was one of the most successful fairs ever held by the parish. Young People's Day was observed Jan. 30, the following young people taking part: Service conducted by Ruth Sargent and Olga Clark. History of the Y. P. C. U. by Byron Leach. Present Day Outlook, Julia Park. Solo, Dorothy Martin. Anthem, the young ladies of the vested choir. Violin, Richard Ingram. Benediction by the pastor.

St. Johnsbury.—Rev. Geo. Wilson Scudder, pastor. Our Sunday school put on the pageant, "The Adoration of the Kings and Shepherds," the Sunday night before Christmas with the assistance of our large chorus choir. The background for the pageant was a panoramic view of Bethlehem nine feet high and twenty-seven feet long in colors, which was very effective. Great pains were taken to secure appropriate costumes, which with the fine presentation by the cast made a most effective performance. Although we competed with other pageants and cantatas our church was filled. Our Sunday school has recently started a contest with the Morrisville school which has awakened new interest and enthusiasm in our ranks. With a stormy Sunday Feb. 3, attendance at the Sunday school was high mark for the year. The Y. P. C. U. observed the annual Young People's Day Jan. 27. Members of the Union took entire charge of the service, and the sermon was preached by George Upson Scudder, State Y. P. C. U. vice-president. He also has recently supplied Congregational, Baptist and Universalist churches. The pastor has Sunday night picture services that have proved quite popular. The program consists of a responsive reading, songs, notices and mottoes on the screen. The lights are on for scripture, prayer, special music and offertory, then the lights are turned out for the lecture on travel or drama illustrated with colored balopticon pictures. The first Sunday in February the Protestant churches united for a forum service in our church. Music was furnished by a large chorus choir. The speaker was Dr. William Byron Forbush of Philadelphia. The service of worship was in charge of the pastor, assisted by the pastors of the co-operating churches. The congregation filled the church to the doors. Our church is uniting in a Community School of Religious Education which meets on Wednesday nights in the co-operating churches. The curriculum comprises a series of lectures on Old Testament History by a specialist, and a series of addresses and conferences on phases of Sunday school work and methods. Our pastor gave an address on Bible Geography in the Sunday School. The school has an enrollment of about 150.

CHURCH MEMBERS REPORTED IN 1924

Previously reported	64
Peoria, Ill.	7
Minneapolis, Minn., Tuttle	13
Concord, Mich.	2
Horton, Mich.	4
Total	90

* *

CHRISTENINGS

Previously reported, 17. Minneapolis, Minn., Tuttle, 4. Total 21.

* *

MISS KIRK'S ITINERARY

The Rev. Hazel I. Kirk is now on a trip through the East and the Middle West, preaching, and attending meetings of the Women's National Missionary Association, for the purpose of meeting the Universalists particularly interested in our Japan Mission and interesting all the others whom she meets. Her itinerary includes the following cities: Minneapolis, New York, Canton, Watertown; Little Falls, Newark, Philadelphia, Baltimore, Washington and Portsmouth. In addition she will visit many smaller places in Indiana, Illinois, Wisconsin, Iowa, North Carolina and New Hampshire.

* *

REV. CHARLES A. ALDEN ACCEPTS CALL TO MOOSEHEART, Ill.

Rev. Charles A. Alden tendered to the congregation Sunday morning, Jan. 20, his resignation as pastor of the Columbus Church of the Golden Rule (Universalist), the same to take effect March 20. Growing out of the splendid work he did while located at Aurora, Ill., there has come to him the unanimous call of the Board of Directors to become Protestant chaplain at Mooseheart, the school and home of over 800 children, conducted by the Loyal Order of Moose. The position carries with it not only large responsibilities but also offers an unusual opportunity for service in the field of religious education.

Mr. and Mrs. Alden came to Columbus in February, 1920, and Mr. Alden commenced his Columbus pastorate in the old State Street church Feb. 15. The State Street property having been sold, after Easter the congregation moved to the U. C. T. hall on Goodale St., where they worshiped for nearly two years. During these critical years the congregation grew and the society prospered. Jan. 8, 1922, they moved into and dedicated the new church at Sixteenth Ave. and Indianola Street.

Aside from his work as pastor Mr. Alden has been active in civic affairs. He is a member of the Chamber of Commerce and for several years has served on its School Committee. He has been in frequent demand as a public speaker and is constantly called for funerals outside his own parish. In the work of the church Mrs. Alden has been an enthusiastic helpmeet,

interesting herself in all of the activities of the parish and taking especial charge of the Sand Table Class, and the Junior Y. P. C. U. While rejoicing with them in their call to a larger field of service there is deep regret among their Columbus friends and parishioners that they are to leave.

* *

INSTALLATION AT BRIDGEPORT, CONN.

On Tuesday evening, Feb. 5, an impressive installation service was held for the Rev. Charles Kramer, as pastor of the First Universalist Church of Bridgeport, Conn.

Although the weather gave us a very severe ice storm, with rain, making traveling conditions extremely difficult and hazardous, the attendance was much better than could have been expected, and was a splendid tribute to the participants in the service, as well as to the loyalty of the parish.

The special musical program arranged by the organist, Mr. Grannis, was well rendered by the choir, and added to the solemnity of the service.

The principal address was given by Rev. Wm. Wallace Rose, former pastor at Bridgeport, now of the Universalist church of Rochester, N. Y.

Rev. John Smith Lowe, D. D., our General Superintendent, extended the greetings of the General Convention.

Rev. Theodore A. Fischer, D. D., pastor of the Universalist church of New Haven, Conn., welcomed Mr. Kramer to the Connecticut Convention and the state, in a few words of sincerity.

Rev. Charles A. Decker, pastor of the First Baptist Church of Bridgeport, as president of the Bridgeport Pastors' Association, welcomed Mr. Kramer to Bridgeport, and announced that Mr. Kramer had already accepted an invitation to become a member.

All were very much disappointed that Rev. F. A. Dillingham, D. D., eighteen years pastor of the church, was unable to be present and take part.

Who's Who in this Issue

Dr. Rodney F. Johonnot is pastor at Bellows Falls, Vt., where he went from his former church in Auburn, Me.

Rev. LeGrand Powers, formerly an active Universalist minister, now holds a government position in Washington.

Rev. Carl F. Henry has been pastor of the Universalist church in Pasadena, Cal., since 1915. He was formerly at Bangor, at Cleveland, and at North Attleboro, Mass.

Dr. Willard Chamberlain Selleck is pastor of our church in Riverside, California. He is author of "The New Appreciation of the Bible" and other books.

Rev. Stanley Manning has been Director of Young People's Work for four years and a half and has just become State Superintendent of Maine.

Dr. John Murray Atwood is Dean of the Canton Theological School and President of the Universalist General Convention.

Notices

SOUTHERN UNIVERSALIST YOUNG PEOPLE'S INSTITUTE

Chattanooga, Tenn.

The next annual meeting of the above-named Institute will occur June 20 to 29 at the Shinn Memorial Church. Instructors: Rev. George A. Gay, Rev. L. B. Fisher, Mrs. Katharine Haskell Ball, and others to be announced. Begin now to make your plans to attend, and notice the changed date. It is hoped that by placing the meetings in June many more of our Southern young people may come.

George A. Gay, Director.

* *

MASSACHUSETTS UNIVERSALIST COMRADES

The annual banquet of the State Chapter will be held at the Boston City Club on Feb. 29, 1924, 6.30 p. m. Mr. Joe Chapple, the popular lecturer, and our own Dr. van Schaick have been secured as speakers. This should be our greatest get-together as Comrades. All local Chapters and Men's Clubs are requested to mark their calendars *now*.

James D. Tillinghast, Secretary

* *

CONNECTICUT FELLOWSHIP COMMITTEE

The Fellowship Committee of the Connecticut Universalist Convention has accepted a letter of transfer from the Fellowship Committee of the New York Convention on behalf of Rev. Charles Kramer, lately called to the pastorate at Bridgeport.

A. N. Foster, Secretary.

* *

BOSTON MINISTERS' MEETING

Feb. 18, Professor Richard C. Cabot, M. D., of Harvard University, "The Cure of Souls."

Feb. 25, Rev. Samuel McChord Crothers, D. D., Litt. D., of Cambridge. "The Present Crisis in the Churches."

March 3. Mrs. Lucia Ames Mead, recently returned from Europe. "The European Situation."

All meetings except Feb. 11 will be at Headquarters, at 10.45 a. m.

Elbert W. Whippen, Secretary.

Obituary

Mrs. E. J. Rockwell

Mrs. E. J. Rockwell died at her home in Girard, Pa., Jan. 25. She was the daughter of Fanuel and Esther Bessey and was born at Wilton, Conn., Jan. 3, 1831.

In 1849 she was married to Charles F. Rockwell. Mr. and Mrs. Rockwell went to Girard in 1852, living there for over fifty-nine years together, when Mr. Rockwell was called to the higher life.

Mrs. Rockwell joined the Universalist church soon after going to Girard, and at the time of her death was the senior member. The choir, the Sunday school, the Ladies' Aid have at different times been under her leadership. In giving financial support her generosity was almost without limit. She had been treasurer of the church since 1908.

Not only did Mrs. Rockwell give liberally towards the building of the parish house and the reconstruction of the Sunday school rooms, but three years ago presented the church with a splendid parsonage. Until recently she was regular in attendance at church. She was a constant subscriber to the *Universalist Leader*. She listened to its message; she circulated it.

When a public library became possible on the condition that the townspeople meet certain requirements, Mrs. Rockwell gave freely of money and service. She had been constantly on the board of directors, and was president of the board for many years.

Surviving are two daughters, Mrs. Emma Luce and Mrs. Ida Hart, of Girard; seven grandchildren and ten great grandchildren.

Funeral services were held Sunday afternoon, Jan. 24, Rev. Herbert H. Graves, pastor of the Universalist church, officiating.

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During the summer months there are accommodations for women unattended who may wish to visit Boston for a few days at a time. For such transients the price is $1.25 a day.

For further information please address the Superintendent, Miss Ruth E. Hersey, 14 Worcester St., Boston.

For the Board of Managers,
FRANK A. DEWICK, *President.*

JOSEPH B. HORTON, *Clerk.*

LYMAN WARD

Of the Camp Hill (Alabama) School will be in Boston and vicinity for four or five weeks beginning with the first of February. He will be available for addresses at clubs or church services. Address Miss Edith Teague, secretary, Camp Hill, Alabama, or Mr. Lyman Ward at Young's Hotel, Boston, Massachusetts, after February first.

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Pacific School of Religion Lib. Jul 23 '24

Crackling

Down-and-out: "Hey, mister, give a feller fifty cents for a meal, will you?"

Professional Philanthropist: "I will if you will raise a like amount yourself."—*American Legion Weekly.*

* *

An elderly colored woman in Georgia was arrested one day for stealing from a store. When the court opened the next morning the matron found the husband waiting outside, and she advised him to secure a lawyer for his wife.

"I kain't do that," said he; "I kain't afford it."

"Why, your wife told me that you had more than three hundred dollars in the bank."

"So I has, but I's been savin' that up fo' an emergency."—*Harper's Magazine.*

* *

A former judge, who had become a cashier in a western bank, once declined to honor a check that a stranger had presented. "The check is all right," he said, "but the evidence you offer in identifying yourself as the person to whose order it is drawn is scarcely sufficient."

"I have known you to hang a man on less evidence, judge," was the stranger's response.

"Quite likely," replied the ex-judge; "but when we're giving up cold cash we have to be careful."—*Exchange.*

* *

Kelley: "If yez force me to pay that note now, I can't pay it."

O'Brien: "But if I wait till yez pay it, I'll niver get it!"—*New Haven Register.*

* *

From a church notice in the Philadelphia *Public Ledger*: " 'Baby Sunday' will be observed to-morrow in Messiah Lutheran Church. At the present time there are on the church's cradle roll 150 children. In the evening, Dr. Ross Stover, the pastor, will speak on 'Why this Lawlessness?'"

* *

A kindly old soul asked the seven children of an acquaintance to tea. The youngsters ranged from three years to fourteen. As they streamed into the drawing room, her brain reeled and their Christian names failed her.

"And which one are you, dear?" she asked a solemn boy of seven, helplessly.

"Me?" he said importantly, "I'm the one with the spectacles."—*Tit-Bits.*

* *

Dorothy had been to morning service and her mother asked her if she remembered the text.

"It was such a funny text, mamma," she said. "Sweet peas and suet."

"Surely not 'Sweet peas and suet,' darling," laughed her mother.

But Dorothy insisted, and her father, who had accompanied her, was appealed to. The text turned out to be: "Seek peace and pursue it."—*Boston Transcript.*

NEW LITERATURE

The Commission on Publications of the Universalist General Convention announces the following new pamphlets:

"An Interesting Bible Experiment." Frank Oliver Hall.
"Why I Am a Universalist" (Revised). Frederick A. Bisbee.
"Why We Are Universalists." Vincent E. Tomlinson.
"The Universalist Church: Its Doctrine." Arthur W. Grose.

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